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DR. CAUFEYNON'S

UNISEXUAL LOVE

A Documentary Study of the Sources, Manifestations, the
Physiology and Psychology of Sexual Perversion in the
Two Sexes

In its verdict of acquittal, the
Jury of the Seine (Court of As-
sises) recognized the work of
Dr. Caufeynon to be absolutely
scientific.

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INTRODUCTION

Although the word *homosexuality* may be defined as the inclination of a male individual for his own sex, it does not seem to us as exact as the term Uni-sexuality when speaking of this sexual perversion among both sexes. I shall employ the first term, inasmuch as it is sanctioned by custom.

In Greece homosexuality among men was tolerated and even accepted. It was known under the name of *Philopedia* and has been designated in historical studies as Greek Love. The most illustrious and renowned personages of antiquity were subject to it. The condition that specially stimulated this sort of love among the higher classes was the fact that all the philosophical schools of Greece considered women as essentially inferior to men, and believed them incapable of understanding the nature of ideal relationship. According to this interpretation, it has been believed and perhaps still will be is that Greek Love

is the result of an advanced civilization, and that it does not constitute a vice that is engendered by the sophistication and the inquisitiveness of bored imaginations. There may be some truth in this opinion but the contrary is much more often held.

Among all primitive peoples, sexual perversion is found as frequently in their simple everyday life as in their strange creeds. Woman is considered a mobile object, a subject of merchandise, something useful for exchange purposes, an instrument for labor. In a later stage such debauchery is sanctified and masculine prostitution is only one widespread form of hallowed prostitution.

Sexual inversion existed among the Celts according to Aristotle, and among the Teutons according to Eusebius.

Speaking of the vice Voltaire said: "It may be the highest form of deliberate corruption and nevertheless it is the common property of those who have not yet had the time to be corrupted. It is one of the most uncivilized customs among those who have not yet experienced ambition nor the thirst for wealth."

Certain it is that many famous people of the Middle Ages who surrendered themselves completely to this sort of love did not reach this state gradually and through an excess of deliberate debauchery, but rather that they yielded to it because of an innate taste for it, an instinctive passion.

Many of the observations made by eminent psychologists prove, as will be shown later, that

sexual inversion should be considered a pathological deviation of amorous desires.

One of the most famous authorities of this subject, the well-known Doctor Westphal of Berlin, declares that the unnatural genital instinct is a symptom of a neuropathic condition, and maintains that perverted sexuality is the result of perverted instincts of sensual sensations.

“In the sense”, he declares, “that a woman physically female is psychically male, and that a man, on the contrary, who is physically masculine is psychically female.”

Moreover, according to him, Moll, Kraft-Ebbing, Lacassagne, Chevalier, etc., have drawn from their studies of sexual perversions conclusions very similar to those of Westphal himself. As for myself, relying on these famous instructors, I wish to make general the new information that has been gathered at the present time on the anomaly of the sexual instinct, and through the combination of my own observations and proofs that have been established scientifically, I hope to make homosexuality understood properly. Heretofore there has been much discussion of the subject and at the same time complete ignorance of its fundamental nature.

CHAPTER I

UNISEXUAL LOVE THROUGHOUT THE AGES

According to the ancients, at the dawn of humanity there were three sexes, the male, the female, and the androgynous and three types of love corresponded to these three types of sexuality. There was love between man and woman, love of women among themselves, and that of men among themselves.

Love between man and woman was considered the sort of love that is found among individuals descended from a primitive specie called the androgynous. Love between man and man or between woman and woman is found between two individuals of an actual specie, originally united in the same individual, either male or female, of a primitive specie.

Thus according to Aristophanes, far from being a perverted form of union, unisexuality as well as the union of the two sexes, is wholly natural and according to the intention of destiny.

This writer is not repelled by any form of love and assigns to all an end that is higher than mere pleasure. He says, "In the soul of lovers, there exists side by side with the voluptuous desires a deeper aspiration; love is not the search for pleasure but the aspiration of two halves already separated to join once more as a complete whole. Love should not be reduced to a passion of the senses, it is an urge to fuse two beings into one."

Homosexuality in Greece was the result of the admiration the Greeks professed for beautiful forms.

The Greek woman rapidly became ugly as all the other women of the East, and the citizen of Athens who returned from the Olympic festival could scarcely help comparing disadvantageously the lines of his own wife and those of the athlete who had won applause in the arena. It is this feeling which is defined by Socrates, according to Plato, in his essay on *Friendship*, when speaking of the love of Hypothales for Lysis, a youth of fifteen, he exclaims "Ah, how beautiful is love and how worthy of a young man."

The woman was cast aside and was legally inferior to men. The husband kept his wife outside the sphere of his moral life and made her neither his confidante nor his love.

Marriage scarcely consisted of the union of two people wishing to associate together through the hardships and pleasures of life; it was a purely religious matter, its end being the assurance of the perpetuity of the race and the continuity of the state life.

Love never became part of marriage inasmuch

as the latter was not inspired by any affection. Thus Socrates said to his son, "Do not think that men have children in order to taste the joys of love. They have much better ways of enjoying themselves."

Though the laws treated the bachelor as a public danger, it regarded marriage only as a necessary act of every dutiful citizen.

Astrophanes said: "Those who have a virile soul and are free from prejudices take lovers when they reach man's estate. If they marry and wish to have children, they are scarcely following their natural desires but merely are submitting to the power of the law."

The disciples of Epicurus advised against marriage as contrary to the general interest and personal good. The Stoics advised against it as enticing the sage away from his duties.

In short, this aversion to marriage resulted from the fact that it was conceived as something set apart from love; that is, as a legal necessity and moral obligation.

Jupiter loved Ganymede. Hercules was the lover of Isalaus. Plutarch has told us that all the Greek heroes, whether real or legendary had lovers, Achilles, Hermodius, Aristogiton, Aristomene, Cimon, Epaminondas, etc.

In the *Life of Pelopidas*, Plutarch justifies homosexual relations: "In their desire to mellow and tame the uncurbed temperament of the young people at an early age, the legislators introduce the play of the flute among their serious tasks and among their pleasures. They hold this instrument in honor, and at the same time are interested in

preserving this virtuous love in the midst of their exercises, in order to make the young people more refined and more supple, and to weaken the rudeness and ferocity of their customs. Thus it was with good reason that these legislators chose as the protector of their city (Thebes) the goddess Harmony, who is said to have been born of Mars and Venus, illustrating that wherever hardy and warlike natures are tempered by charming graces and talents, there will be found the most perfect government and the deepest accord, for there the laws of harmony are always observed."

Unisexual love was a matter of honor and under its name developed the highest of virtues. Love was no longer love and those who still practised love in its true, natural sense, were overwhelmed with public disapproval.

Shloeman says that the relation between middle-aged men and young boys was a means of education: "Although the appreciation of physical beauty was unquestionably one of the reasons that guided the men in the choice of a lover, the end of love was to give to the loved one that inner beauty which his outer beauty seemed to promise and to help him realize that ideal which constituted for the Spartans the acme of virile character. It was a shameful thing for a young man when no man found him worthy of love, and it was shameful for a man not to have found a young boy. Once the union was formed, the lover devoted himself to leading the loved one along the proper path and became responsible for his shortcomings."

In Greece the youth was not entirely corrupt. In this love all was frankness and no hypocrisy.

The youth displayed his love in the gymnasiums, the streets, under the open sky, in broad daylight. Banquets were given in honor of the loving pair, to which friends, philosophers, and fathers were invited.

Physical beauty, the beauty of the human body, and particularly plastic beauty, was deeply appreciated by the Greeks. They loved harmonious forms, lines and contours. May we not ask whether these people, these worshippers of bodily beauty, appreciated the beauty of woman. Certain it is that in those countries where the men are beautiful, the women generally are not.

They developed in Greece at too early an age. At the time of marriage they were already old. That is why they painted themselves outrageously. In this condition, hoping to please, they only succeeded in awakening their husbands to thoughts of other pleasures and courtesans. The latter, originating in Asia Minor, had spread throughout Greece. Thus it follows that the Greeks were not insensible to female beauty. But it should be noted that these courtesans did not always merit the disgraceful epithets which are so commonly hurled at them. Many were women who were famous for their vivacity, their intelligence, as well as for the beauty that gave them their power. They were free in their customs, perhaps, but not too compliant.

From the scorn of the husband for his legitimate wife, there resulted an erotic indifference. The woman then turned to her own resources so that to the physical love of men among themselves there were added, as a logical consequence, the no

less contra-physical love of women among themselves. And nothing was more common than lesbian love among the courtesans. This love which the Greek did not stigmatize with public reproof did not have to fear any punishment of the law nor the anathema of religion.

It was at Lesbos that love between women was especially noticed. It was at Lesbos that the celebrated Sappho was born and lived—Sappho who sang so beautifully of the unisexual passion of which she was the uncontested priestess. She conducted a sort of academy patronized by the most wealthy of the feminine population, and most of her disciples shared the bed of their famous mistress and quarreled for her impassioned caresses.

In Rome was not to be found such marked physical male beauty as in Greece and the condition of the women was not the same. While the young Roman woman was wholly dependent upon her husband, she was not so cloistered as in Athens. In Rome her life was active, she was the equal of the man in the home.

But it is important for us to remember that in Rome the men thought differently from the men in Greece, and bodily beauty did not have the same attraction for them, or at least they had a less material conception of it. Moreover unisexual relations were practiced without the slightest feeling of friendship and actually constituted a disgraceful vice.

Among the Romans homosexual love was practiced very differently than among the Greeks. Among the Grecians it existed between free men while in the case of the Latins, it was always the

slave who served as the plaything of his master.

Among the poets who have spoken of unisexual love, some have justified it, some have denounced indignantly, and some have sung of its pleasures and its lusts.

Martial honored it thus when he addressed his wife: "You overwhelm me with reproaches, my wife, because you have surprised me with a young friend, and you avail yourself of the fact that you too have a behind. How many times did Juno similarly reproach her amorous mate? Her master took to bed with him no less often the compliant Ganymede. Cease then to compare yourself to the male in body and resign yourself to the fact that in the rear as in the front you are always a woman."

Juvenal, on the other hand, made Lacrania speak of the horrible impression made on him by the unnatural vice: "If you intend to revive the dead laws, begin with the law of Scontina, first seek to reform the man.

"The men! They are a thousand times more depraved than we, but, protected by the number and shields of their united phalanxes, they dare all with impunity. An interest in the same vice has created a rare accord among them; at least they cannot reproach my sex with their hateful sins. Toedia and Flora corrupt neither Cluvia, nor Catula; but Hispo makes himself free among the young men and defiles them in their turn. His yellow pallor reveals this infamy."

Lesbian love was held in much honor in Rome, the matrons yielding ardently to it. It was in the baths especially that female homosexuality estab-

lished its sanctuary and that Roman sensuality sought to outdo the libertinage of the pupils of Sappho. These women practiced their arts with children and with the slaves who are called the *fellators*.

In a caustic satire Lucian criticised the customs of the Roman Lesbians: "Ah, man of the new age, legalizer of unsuspected vileness, since you open new fields for the licentiousness of men, grant an equal freedom to the women, that they make unions among themselves, like men; a woman sleeps with another woman, as a man sleeps with another man."

Another poet addresses himself to Bassa, a famous Lesbian: "You dare to join together two vulvas and out of your lavish love you make up for the absent man. You achieve a miracle worthy of the Thebian mystery: adultery was committed although there were no men present".

Christianity naturally did not change homosexuality, but for a rather long period it permitted perverted elders to follow Plato's theory frenetically and sacredly.

The enthusiastic sectaries, the revolutionists resolved themselves into two classes: the pure, the virtuous, the saints who were permitted to do anything, and the disciples, the followers who secretly imitated them. Perhaps those militant orthodox leaders who persecuted the followers of the church at first, truly believed that the sexual vices of the heretics were much worse than those of the orthodox, and that the theories of the heterodox were only an excuse for carrying on evil practices. They believed that an orthodox person may practice

sodomy in spite of the axioms of the church, but that a heretic had orthodox axioms because he practiced sodomy.

Then the persecutions became somewhat political. The procedure of the Templars is very instructive. In it one may see, grossly exaggerated, one of the procedures of the customs of today, as the different homosexual satisfactions are symbolized by the various salutes, rebuked and defined by the act of indictment.

The Duke of Grammont, the Chevalier of Tiladet and the Marquis of Biron were the chief leaders of this order which had inscribed in its laws of the order that the members were pledged to remain in chastity in regard to women.

In the middle ages, homosexuality was very widespread: Orderus Vitalis speaks of the many sodomites and catomites of England. William of Nangis and the two sons of King Henry and all the nobles who died with him in the shipwreck of the *Blanche Nef* were addicted to sodomy. There were also in England many male prostitutes, even as today, and Jean of Salisbury has described them. According to him they were more sought for than those of our own day. In 1102 the Council of London tried in vain to suppress them. In France in 1212, the Councils of Paris and Rouen (twelve years later) protested against them. It is very odd that the man who repulsed the advances of the women were glad to be called sodomites.

Thus Jean de Vitry says that in Paris when a man passed before a house of ill fame without entering it, he was called "Sodomite."

In the sixteenth century homosexuality de-

veloped considerably. Henry III seemed to be one of the most perfect types of this anomaly. He gave himself up to it rather late in life because he had contracted in his youth syphilis at Venice.

In the eighteenth century, a definite number of famous people were charged with this perversion: Gaston, the brother of Louis XIII, the brother of Louis XIV, the duke of Vandome, the Marshal of Villars, the Marquis of Gesvres, etc.

The neglected women in this condition of affairs allied themselves against the men who disdained them.

“Have you not heard of the famous traveling squadron of Catherine de Medici which was composed of young girls who lived together and deserted each other neither during the day nor the night and practiced the only kind of sexual love that was open to them.”

In the time of Louis XVI, there was an actual institution of Lesbians who assumed the name of the Vestals of Venus. Laws actually controlled the new admissions to the groups and the societies were very numerous among the highest strata of society.

In the manuscripts of the period may be found the ceremony of these extraordinary clubs described the procedure of admission, as well as the precepts that every neophyte had to accept. These precepts indicate that the members were true homosexuals, having a horror for men.

“A Lesbian is a young maiden who, having had no intercourse with men, is convinced of the excellence of her own sex, finds in it the true and pure kind of love, pledges herself to it completely and

renounces the other sex as wicked and perfidious. It is also a woman of any age who, having complied with the laws of Nature and the State for the propagation of the human race, is now regretful of her mistake, and now despises and abjures those hateful pleasures and surrenders herself to become one of the pupils of the true Goddess of Love.”

The Lesbian joys are boasted of as is proper.

“According to the unfortunate state of the human specie, our pleasures are for the ordinary person transitory and delusive. They are sought and obtained with difficulty, and often they bring with them sad results. These are the characteristics of the joys one tastes in the union of the two sexes. The joys that women take in women are entirely different. They are true, pure, lasting and without regret. It cannot be denied that only a violent taste attracts one sex toward the other.

“It is necessary for the reproduction of the two sexes, and without that fatal instinct, what woman would yield herself to that pleasure which begins with grief, blood and wounds, and is soon followed with anxiety, disgust, inconvenience, a hideousness for nine months which finally ends in a troublesome confinement which threatens one with the danger of death for six weeks and sometimes is followed by cruel and incurable diseases all one’s life long. Is this a true joy? On the other hand in the intimacy of women with women, there are no painful and frightening preliminaries and all is joy. Each day, each hour, each minute, this attachment is renewed without inconvenience. Here are waves of love which follow each other

like those of the sea without ever growing boring.”

Much later, it is unquestionable that the relation of Marie Antoinette with Madames de Lamballe and de Polignac was hardly a simple friendship and that there was only a comradeship in the gallant escapades that the young wife of Louis XVI loved to concoct with danger at dinners and the masked balls. Perhaps one imagines too much but certainly her affairs with the Lamballe and the Polignac have become facts recounted by all the historians.

In our day homosexuality may be found to some degree everywhere, but since this deviation of the sexual instinct is absolutely anti-pathic to our modern usages, the result is that those who are subject to it, conceal it, disguise it and more and more these people decide to confide their secret desires to a doctor.

Occasionally, a stupefied public is astounded to hear that a famous person has surrendered to his homosexual passion and without a second thought he is condemned to prison. It is true that the pervert sometimes is overcome by his strange love and passes the limits, committing really immoral crimes.

Homosexuality is considered a shameful sin and that is why every person who is affected by this anomaly is subject to public scorn and rebuke. Thus it is that what happened in Germany has made us see that, in spite of the energetic denials of those accused, the public can not conceive of this sort of friendship without sexual pollution.

CHAPTER II

TYPES OF UNISEXUAL LOVE

In the case of those who are born perverted homosexuals, the perversion is permanent for the entire lifetime; it is a predispositioned, congenital anomaly which makes an attraction towards the other sex difficult or impossible. This anomaly may appear spontaneously or may be set into action by accidental circumstances. The perversion may be likened to a neuropathic condition.

These innate homosexuals think that their perversion is an anomaly that is as natural and has as good a right to exist as ordinary love. Dr. Moll says that: "The sexual anomaly is not a perverseness but a perversion: that is, in order for it to develop, there must exist a morbid predisposition. This scientific fact should bring justice to the traditional prejudice in virtue of which these unfortunate beings who are given over to homosexual instincts and feelings because of a cruel fate and are deprived of the joys of family life, were con-

sidered immoral beings, worthy only of rebuke. Every friend of truth and humanity will learn with gratification that the sexual pervert is unfortunate but not criminal; that he is not a profaner of human dignity, but an orphan of mother nature, and he deserves the criticism of the public no more than does an individual who has come into the world with a physical deformity. My own personal experience and many historical facts have persuaded me that often there are respectable people who have the misfortune of being tainted with this psychological anomaly.”

Among these homosexuals may be found some who have heterosexual relations, as well as others who have never had relations with a woman, or even ever had the desire for it. And often, they have never had sexual relations with a man, not even in fancy.

The congenital homosexual may be able to have sexual relations with women at the beginning of his sexual life, sometimes resulting in a family, but his perversion exists none the less. Without being impotent with a woman, nevertheless he experiences with her little pleasure or none at all.

There are also heterosexuals who become homosexuals through vice, through a desire for a deviation from vaginal coitus, seeking a more exquisite sensation than that of normal coition. In reality, they are neither perverts nor homosexuals. Their sexual aim is the penetration of the body that serves them. In their case, this passion comes very late, sometimes even in their old age. Their way of feeling and doing remains masculine, the

taste for women remains, and that is why they seek young boys who look feminine.

The effeminate are often impotent with women and it is among them that one finds the fetichists, the masochists, the fellators. These individuals acquire the tastes, the ways, the customs of women, they love to decorate themselves with feminine things. In contrast, they love robust, rough, bearded men, tall, military, strong. Laups says about this class of perverts that it is not logical to assign a single cause for the perversion; disturbances in the function of sexual manifestations, translated externally through identical acts or searching for identical acts, but being occasioned by different elements. Here is an example: A. at an early age developed a general structure strikingly like that of people of an opposite sex. At the age of a man, he was developed like a woman around the hips and waist, he had prominent buttocks and a tender skin. In his case, at one period in his foetal life, there was a difficulty in his development which resulted in the retention of the organs of one sex but permitted the development of the characteristics of the other. At the age of puberty, he was perverted in a very specialized way. In an abnormal union, he filled the part of the other sex. He was born a man but was a woman in sexual relations.

Certain homosexuals demonstrate an anomaly opposite to the example just described. A pervert who has no physical deformities, has a real attraction for those of his own sex. In normal love, he is cold, has a revulsion for beings of the opposite sex. He is born a man but is seduced only by

young men, not by women. That is, whether he is predisposed or born perverted, he does not have any malformations, any femininity, but is cerebrally perverted. He will be constantly tempted by feminine forms, his affections will turn either to the normal or to the feminized perverts. He seeks the traces of the feminine sex that may appear in male characters.

Among women, the nature of homosexuality is not exactly the same as among men. It is not infrequent that the homosexual woman will be slightly irregular, and that her atrophied ovaries will not produce any ovum. Nevertheless her mucous membranes will have abundant supply of the fluid that is secreted by the vulvo-vaginal glands. In the case of certain perverts the clitoris becomes moist at the slightest touch and often at the mere thought of contact with a desired woman.

In general the pervert is born with masculine tastes. As a child, she likes only active games, her voice is strong, her gestures coarse, she disdains women and deeply admires men, particularly mature men. This admiration may take on all the marks of passion and people are often deceived in attributing to a pervert premature feminine emotions which she is destined in reality never to experience.

In other cases, the homosexual traits do not appear in the young girl until the time of puberty. In such cases the mental, the intelligence plays the important part. The young girl aspires to become a superior being; she envies men and devotes herself to discovering their shortcomings and imperfections. She examines them and judges

them severely from the moral and physical points of view.

Doctor Forel says that "The true pervert feels herself to be a man. The idea of coitus with men fills her with horror. She likes to assume the customs, the dress and the habits of men. Under different regimes, perverts have been known to wear uniforms, perform military service for years and even conduct themselves like heroes. Sometimes it was not until after their death that it was discovered that they were women. The excesses of these shameless beings surpass in intensity those of men perverts. One orgasm follows another, day and night, almost without interruption".

However, it would be a mistake to believe that all female perverts have a particularly virile appearance, or yield to the fancy of disguising themselves more or less as men.

It is interesting to note that not all perverts adopt the Lesbian practices, many satisfying themselves with a man. But not with all men; only with those who comply with their caprices, their tastes, their strangeness; those whom they have pleasure in managing, in fooling, in tormenting. The less the men possess them, the more they enjoy themselves. Certain men, who are essentially feminine in nature, adore this type of women and gladly submit to them. These women satisfy their masculine desires with their husbands or lovers by adopting a dominating attitude, in the bodily contact, through taking the initiative in caresses, by forcing the man to be the passive party. We shall return later to these.

Very often the pervert marries, having no sus-

picion of her sexual tendencies: it is her conjugal duty which reveals them to her.

The ordeal of marriage is hateful for the pervert. Her husband becomes detestable and she feels disgust for herself. The sexual union seems degrading to her and she feels herself polluted forever. The most terrible thing that can happen to the pervert whose sexuality has preserved some feminine qualities is becoming a mother.

If the married homosexual succeeds in disrupting her conjugal bonds, she soon feels her entire being pervaded by a violent need for love.

But this love is very different from that imagined by other women and is similar to that which a young man might have.

If her readings, her thoughts of adolescence have warned her, she knows that she longs for a Lesbian love and does not hesitate to look for it.

The qualities that attract her in the woman she chooses are her delicacy, her physical weakness, her youth, her frivolity, even her mental inferiority.

Morally and physically she acts like a man, and welcomes the perverted women who mentally possess two sexes and who, in their passionate relations experience equally the emotions particular to men and women, that is, the hermaphrodites of feeling. It is among these that acts of sodomy are practiced.

It must not be believed that these conditions are rare for here is what Doctor Lacassagne has said in regard to them: "If I should dare to publish the results of my observations, I should say that for many years I have witnessed a progres-

sion of these acts. Sapphism and sodomy has grown in unsuspected proportions. It seems that woman, either through indifference, or because she seeks new sexual sensations, or because she desires to make money, or because it is necessary to satisfy the shameful passions of men who, for their part, seek new pleasures to excite or reawaken their weakened or totally absent genital emotions; it seems, I say, that woman prefers sapphism to coitus, and anal coitus to vaginal coitus, even as man prefers sapphism and sodomy."

As in masculine homosexuality, feminine sexual perversion has its degrees, its varieties. Thus one can divide sapphic passion into two groups, which are motivated so differently that it is impossible to confuse them.

In the first class may be placed all those passionate beings devoted to sensual love, avidly seeking for sensation only; in the second class belong those gentle deceived souls, deprived of ordinary emotions because of the vicissitudes of their existence and the cruel wounds which their hearts have received at the hands of men.

The first are the voluptuous persons who have little concern about the souls of their companion, who intoxicate themselves with lust, sometimes attaining the worst agonies of the emotions. They are all more or less subject to neuroses, from a hereditary or acquired source.

The second, who have especially keen imaginations, when their passion passes the limits imposed by reason, sometimes end in hysteria, madness, melancholy.

Then there are the moderate ones, who may be

sentimental or voluptuous, who lead lives of apparent normalcy but who really derive their sexual satisfaction from sapphism or from sapphic dreams.

There are some Lesbians who are none the less good married women, good mothers and whose reputation is never blemished.

It must be noted that it is among the female homosexuals that one finds the most extreme passions, the most repulsive. At the side of a man a woman never succeeds in passing all limits as she does with another woman when she forgets all her modesty, and lets herself revel in the most disgraceful sort of bestiality.

CHAPTER III

THE CONGENITAL UNISEXUALIST

The perversion develops at an early age. During the age of indifference which precedes or accompanies the awakening of sexuality, homosexuals may show a love for women or young girls but without any sexuality. Some time later, their attempts with women are less satisfying and give them more fatigue than pleasure. When they meet one of their own sex who pleases them or whom they please greatly, they understand their situation and most of them become satisfied with the feelings that nature has given them.

Their first affairs are greatly similar to those of ordinary men, except that they may have more friendship in their relations: letters, presents, sense of jealousy, reconciliations, sacrifices, caresses, kisses, etc. If they permit themselves, if they are seduced, all the types of homosexual satisfaction may follow, except for sodomy which is infrequent.

As has already been said, the homosexual can ignore his condition and attempt heterosexual relations for some reason or other, usually because he desires to obey what he believes to be one of the rules of virility, but if he abandons such relations either because he finds them disagreeable or unnatural, and if the masculine sex attracts him, he is a true congenital homosexual.

If he is married or if he marries for social reasons, or for the sake of his family, or to have children, or through fear of a scandal, he is still a homosexual; he is still a homosexual as long as he feels that the masculine sex attracts him, that his wife is a burden and an obligation, and that he will be unfaithful to her only with another man.

As for the female congenital homosexual, her sensuality will be awakened by the sense of sight and touch of a woman. She will love the beauty of women and desire to enjoy it. In short, she develops the sexual feelings of the normal male.

The congenital female homosexual, who prefers a woman to a man, appreciates the prettiness, the grace, the coquetry of her companion. She expects her to play her part and voluntarily waits for caresses, but she always looks for the instant when she will hold the young girl at her mercy and lie panting at her breast, feeling a savage need to possess her and subdue her.

When the perverts deceive themselves about their own sex, they sometimes succeed in giving their companions the same illusion.

A recent adultery contest revealed a strange

kind of erotic correspondence addressed by a lady to a prostitute in which the former wrote in the most impassioned terms to her lover: not only did she attribute her with masculine qualities, but she made such definite allusions to certain charms which the courtesan could not possibly have possessed that the judges were amazed and asked whether they were being deceived and whether the prostitute hid a real virility under her feminine costume.

The woman laughingly submitted herself to a medical examination which resulted in the disclosure of a perfect womanly body. And it should be noted that she swore that in her relations with the other woman she had used only natural means: all the organs to which the lady referred in her letters existed only in the inflamed imagination of the latter.

The perverted woman can inspire real passion as Doctor Forel bears witness: "A pervert dressed as a boy and passing herself off as a young man, succeeded in winning the love of a normal young woman and became engaged to her. Some time later, this strange creature was unmasked, arrested and brought to the attention of alienists who dressed her in female clothing. The deceived young girl remained loving and visited her lover who, when she saw her, threw herself on her neck, kissed her and embraced her before everybody, both entering into indescribable sensual raptures. I myself witnessed the scene.

"Afterwards I took the young girl to one side and expressed my amazement that she still re-

tained her feelings toward this false young 'man' who had tricked her so cruelly.

“Her answer was characteristic of the true woman. Ah, but I love her, doctor, what else can I do? What answer can one make to such reasoning?”

CHAPTER IV

UNISEXUALITY IN CHILDHOOD

Everyone is born more or less homosexual: one may be perverted during that period of sexual indifference which sometimes lasts until puberty. Bad examples and bad advice, reading and conversation, a young and passionate teacher, adroit and experienced, the after-taste of normal sexuality, all these factors can transform a heterosexual into a homosexual.

How many little boys, how many little girls fall in love with one another or with older people? People laugh about such affections and tell how comically the children feel and act and the children turn their attentions elsewhere.

People foolishly favor these premature sentimental feelings because they are amusing but as these affections when homosexual are not amusing, they pass unnoticed and the child realizes that his emotion at the presence of a man is ignored. People praise him when he gives a flower to a

woman but say nothing when he places his hand within that of a man. The man is much more fascinating to him than the woman but the older people think that the opposite is true. The child readily understands that there is something wrong there and with the wonderful deceptiveness of children, he accepts the situation.

The perverted child experiences a carnal attraction toward a man but he still does not know the reason for it. It should also be noted that the congenital pervert has a marked passion for any man dressed in the uniform of a soldier, for he is not necessarily effeminate, he does not always seek for little girls and toys. The child also feels the traces of such an emotion for liveried servants. But the parents warn the child against familiarity with the servants and as a result they become more and more attractive to him. If he is sick and is carried by one of these men, his heart beats with terror and with pleasure, before, during and after the time he is held.

With the passage of time, the child finally understands what is going on and gives way to some impulsive acts to attract the attention of the men who interest him, but without arousing the suspicions of his family. A woman in love is not more unrestrained or more impatient.

Then the child sees things more and more clearly. He realizes just what it is that he desires. Greek history has taught him that men love men, that they were handsome, noble, admirable, that Socrates and Alcibiades shared the same bed, etc. Nothing more is needed to arouse and stimulate the child's imagination.

At school, the pervert may stay innocent, just as the normal child may be driven more or less permanently to homosexuality.

It is a matter of frequent observation that young perverts exhibit a feeling of unusual modesty in the presence of men. It is thus necessary to distrust this condition.

If a young man, particularly a superior one, is one of the members of the young pervert's environment, he will become a fixation with the child. The child will imagine secret encounters with him. He will soon act like a shameless and passionate woman.

Doctor Laupts has published the confessions of a young pervert from which we quote the following extracts: "Although I was deeply corrupted morally and though I had always dreamed of the most complete depravities, I had not lost my so-called virginity until I was 16. Until then I had satisfied myself with fancied debaucheries and solitary pleasures.

"My first teacher was a friend of the household who had been friendly with my father in his youth. He was an ex-captain of cavalry. He had the reputation of being a roue and it was whispered of him that he had lived for a long time with a young man. This captain lived on a pension and kept stables of racing horses.

"He used to see me often but at first made no attempt to attract my attention. I felt myself drawn to him greatly. He was tall and swarthy with a mighty frame and seemed to be made all of muscle with no flesh.

"After a while, he became intimate with me,

used to tickle me, and, when he met me in the hall or when I went with him to the door, he would pinch me or caress me, even in the presence of my father.

“I quivered at the desire to learn more and my blood surged whenever he touched me.

“One day when speaking to my father of the wounds he had received in battles, he wished to show us a scar in his thigh which he had avenged by cutting off the head of the soldier who had inflicted it. He unfastened his trousers and to my great delight exposed a massive thigh, bronzed and gleaming, covered with black hairs, and scarred by a long red mark, which seemed to me to be very pretty in the midst of the dark skin and hair. I should have liked to see what he hid under his underwear but it was possible for me to see nothing.

“I did not have any special love for this man but he was so virile that I wanted terribly to be alone with him of only for a few moments.

“Whenever he looked at me after that incident I was greatly moved, I would blush and quiver whenever he touched me.

“Being a man accustomed to this sort of affair. He knew what to do to draw me out of my youthfulness and girlishness.

“He asked me to come to see the horses in his stable. I went there blinded by the thought of an adventure when I should finally learn something and satisfy my desires which had never been quenched and which had taken on enormous proportions and permitted me no surcease.

“After the visit to the horses which I greatly admired, he made me come up to his apartment

which was composed of a room at the head of the staircase, of a bedroom, and a bathroom his groom and an old porter took care of it. On entering the well-furnished room, both of us smoking, feeling the odor of the cigar and the stable, I was stupefied. My desires gave me such violent palpitations that I almost suffocated and I felt my extremities were icy. He made me sit on his sofa, next to him, caressing me, laughing forcedly, so that I was afraid at the same time that I was completely enchanted. I did not know what to say, I was shy and as red as a beet. He pressed my hands and taking me on his knee, began to kiss me on the ear, meanwhile whispering something so softly that I could not hear. Then we were both silent. I remained motionless on his knees while he continued to kiss me on the head, the cheeks and the neck. I thought I would die of ecstasy, for never had I experienced such sensuality. He finally stood up and said, 'Will you, will you?' in an impassioned voice which frightened me. I made no answer.

"Abruptly he closed the door with the key, closed the windows and returned to me. I was panting with desire, with shame, and with fear. He undressed me in an instant, meanwhile caressing my entire body, he stripped me to my shoes and socks, and carried me like a child to his bed. Quickly he undressed himself and, completely nude, lay next to me. I was as though in a dream and was scarcely conscious of my thoughts and actions.

"He then lay on top of me, pressing me tightly in his arms and feeling about my body, murmured all sorts of sweet things. Finally, after a violent spasm, he got up with sighs of satisfaction.

“After we had carefully washed and dressed, I looked at myself in the mirror. I was amazed at the strange and almost frightening beauty that I had at the moment; my face was flushed, my lips blood-red, my eyes brilliant. I was proud of myself, of the pleasure which I had given and that which I had received. I considered the captain as exclusively my property. He made me promise to come often to see him, something I wished to with all my heart. I have never had a happier day. It seems to me that I began to live after that day.

“He introduced me to all the lecherous inventions of the ancients and one day, when he had completed his repertoire, he said to me, ‘Now, you must belong to me completely and I must possess you altogether.’ I asked for nothing better, my nature demanded it, and I panted to know new and secret lewdness.

“I soon understood what he wanted and this way seemed to me wholly natural and I did not refuse. He had not expected so complete an abandon on my part and was joyful. He told me I was a treasure, that he loved me greatly and that he would give me the greatest joy I would ever experience.

“But, despite his use of cold cream, he could not penetrate me. As for me, my pain was so keen that I avoided him. He clenched his teeth, scolded me, besought me, but I was inflexible.

“As I confessed to him, it was the physical pain which kept me from the violent act and no other feeling. I only yielded to nature which had wished to make me thus.

“He had to be satisfied with the liberties which he had already taken with me, for I would never

consent to satisfy him in this way which I had found so painful and to which I preferred more delicate voluptuous joys.

“After my resistance the first time and many times later. He almost gave up the hope of possessing me in the way he wished and the way I myself wanted except for the pain it caused me, a pain that never grew less because of the extreme sensitiveness of my body.

“In order to be pleasant, I would suffer a little, but when I am submitting to it—we have tried thirty or forty times—I feel nothing but pain and in spite of my efforts and his ardent pleas, I must refuse. . . .

“In the house where I live now, I have made the acquaintance of a young man of thirty. He is tall, handsome, very sophisticated, with long thin legs.

“Shall I again begin another affair?

“My blood surges at sight of him and I think I could not long resist being seduced by him if it should come to that.

“If the captain knew, it would be a curious situation. I should be strangled by him. Well, we shall see.

“This evening, I dressed myself and went down to dinner. This will be a decisive evening. He has long moustaches which cover his mouth. It will be this that will determine my reaction. Let come what may. Moreover, he will go away soon—provided that he does not become attached to me.

“What was fated to happen has taken place. I have the most delightful remembrances of it and I am absolutely happy this morning. I should like

to proclaim it from the roofs. Where everyone else was defeated, he succeeded.”

The author of this confession is a good example of the congenital pervert. His genital organs may be those of a man, but all his secondary sexual characteristics are those of a woman.

Karl Heinrich Ulrichs, the Hanoverian judge, in his confession, sums up thus his characteristics of the congenital pervert. The sexual life of the spirit is not defined by one's physical sex, in the case of a great number of men who, because of their innate character, feel themselves to be like women in regard to individuals of their own sex, and who are impelled to love only men. Their feelings in regard to women resolve themselves either into indifference or into an insurmountable repulsion. These men are called Urnings.

“My character, my feelings, my instincts—he says—are not masculine, but feminine. This inner womanliness is not transferred to my outer appearance merely because of custom. My outer being is masculine only because of the following facts: my education, the environment in which I was brought up, the social position I was born to. My masculine habits have been acquired artificially, and I play at being a man just as a woman plays a masculine role in the theatre.

“As a child, the man-woman shows a taste that cannot be denied—for feminine occupations, for the company of young girls, for their games and especially for their dolls.

“After puberty we become conscious of a love for men. As adults, we are characterized by the voice of a woman and a great shyness; we are frightened

at the slightest thing, we are bashful and blush easily.”

Here is another remarkable confession of a perverted doctor, addressed to Von Krafft Ebing.

“My genital instinct—says Doctor X—was awakened at the age of thirteen and was at once directed to robust young men. At the beginning I did not attach much importance to the abnormality of this inclination. I was only conscious of it when I saw and heard my friends talk of their sexual affairs: at the age of thirteen I began to masturbate. At seventeen I left my father’s house and attended a school in a big city where I lived at the house of a married teacher. Some time later, I had sexual connections with the son of this teacher. It was the first time that I experienced any sexual satisfaction. Later I made the acquaintance of a young artist who soon perceived the abnormality of my character and who swore to me that he was in the same predicament. I learned from him that this anomaly was very ordinary; this information relieved me of the thought that had been haunting me; that I was the only abnormal person in the world. I soon became an object of general attention. For I promised much physically. Soon I was the idol of a middle-aged man whom I accepted for a short time. Then I yielded to the proposition of a young officer who threw himself at my feet. As a matter of fact, this was my first true love.

“After getting my degree at the age of nineteen, I was free from the discipline of the school and I made the acquaintance of a great number of people with tastes like mine.

“When, some time later, I began to study medicine and entered into relations with many normal people, I often found myself under the obligation to yield to their demands that we go to some public house. After seeing me confused in the presence of girls, some of whom were very pretty, my friends began to think that I was impotent. I gave substance to this rumor by telling them of my excesses with women at other times.”

The true female homosexual feels herself overpowered by the desired to possess like a man the woman who arouses her. This anomaly often approaches the province of pathology. However, it should be realized that this unnatural quality often is found in people who seem very normal, are fairly intelligent and show no other unusual traits in their conduct.

The male or female invert, except for his sexual desires, has the mentality of a member of his own sex in his ordinary relations; it is only in regard to sensual passion that his character changes.

The female invert does not have to practice masturbation or at least it is not necessary for her to do so in order to excite a venereal orgasm which she usually experiences with as much force and brevity as a man does.

To the careful observed and the experimental psychologist, the masculine woman is revealed by the expression of her eyes. However gracious and gentle she may seem, however feminine her shape may be, such a woman has a dominating expression, wilful and eager, and whenever an object of her passion appears, she becomes extremely lustful.

Her mouth is often an indication, but not always. While the eyes never deceive, the lips may be disguised. In general a woman with mobile, trembling, curved lips is one with masculine inclinations.

Doctor Forel says: "Normally, the grown man has an absolutely repulsive effect on another man, from the sexual point of view. Only pathological individuals or individuals who have been starved sexually feel sensual desires for others of their own sex. But in the case of women, a certain sensual desire for caresses, a desire which lies more or less latent with other unconscious sensual desires or which is more or less derived from the latter, is not limited only to the masculine sex but may extend to other women, and to children and even to animals, without falling into the class of pathologically perverted sexual desires. Normal young girls often enjoy lying together in the same bed, caressing each other, and kissing each other, something young men do not like to do if they are normal. In the case of the male sex, the same careless sensual caresses are almost accompanied by a sexual desire and are excited by the latter, and this is not the case with women."

This last comment does not seem very exact to me. It is essentially either the unconscious or conscious sexual urge that attracts girls to one another. And the feeling that is excited in them by caresses, kisses, and embraces is a voluptuous sensation that may be experienced in various degrees, varying from a naive pleasure, unsuspecting of its deep sources to a secret spasm, and the ultimate sensations of love.

The truly chaste girl has no desire for those caresses, for that intimacy with others of her own sex which Doctor Forel thinks normal and finds practiced commonly by all women. It is only the restricted girl, over-emotional, who does not feel an instinctive sexual repugnance for another girl.

Custom and tradition allow young girls to indulge in displays of affection which are certainly in most cases casual and mechanical gestures but which, in some cases, are evidences of unconscious or unconfessed passion.

Whenever one sees two girls embracing each other, lying together, writing fervent letters to each other, seeking to speak together constantly, far from other people, one can well suspect the existence of sapphism, or at least latent sensuality, which is satisfied by unisexual caresses.

Doctor Forel also says that the sexual appetite of women develops less spontaneously than in the case of men and, when it does develop, is usually late. Voluptuous sensations are most often not aroused until coitus takes place.

We do not share this opinion. People do not notice the sex life of a woman, a young girl, a child, because the female is very secretive about her private emotions. Knowing that people will be indulgent towards him, the man is more or less frank. That woman guards with great care emotions that will not be excused and emotions of which she is somewhat ashamed. She is far more careful to admit to feelings that custom and tradition do not allow her.

It is in the confidences of women among themselves; it is in confessions to priests and the case

histories collected by doctors that one must look for the story of the mystery of feminine sexuality. If one succeeds in penetrating these secret sources, jealously guarded from the irreverent, one will be convinced that in the case of most women the unconscious sexual instinct is as spontaneous as in the case of men.

On the contrary, it is only by virtue of a fine training in hygiene and wise forethought that the mother can delay the sexual awakening of the young girl until the normal period, the age of puberty.

The sexual precocity of young girls often exceeds that of young boys, not as a result of any particular organic tendencies, but because, in general, girls lead a more sedentary life, more circumscribed, less vigorous than the young boys do. The nervous impulses which can be satisfied by physical exercise and by other interests are usually forced to concentrate on *sex* in the case of girls.

It is a well-known and easily demonstrated fact that the sexual sense is innate in the infant, particularly in the young girl, well before the age of puberty. An awareness of the genital organs exists as early as infancy.

This fact is proved by the common habit of so many nurses in masturbating their charges in order to keep them quiet.

No matter what her age may be, the girl is vitally affected by being touched on the clitoris. The younger the child, the easier is it to awaken this feeling, for at that time the act does not arouse her shame, astonishment, fright and timidity as it does later. These sensations and emotions tend to

deaden the erotic reaction to some degree.

An interesting fact and one that proves that sentimental love is always allied to sensual love in spite of the complexities of civilization is the fact that the sensuality of children is always physical and mechanical, not necessarily connected with any feeling of love or affection.

The onanism of the young girl is instinctive; she commits an act which happens to be pleasant and she does not realize the deep cause that awakens her pleasure.

However, as the organs become more sensitive, mental impressions are joined to these emotional feelings. There comes a moment when the orgasm is always accompanied by thought, images, more or less confused visions, which none the less show a certain association of ideas which are obscurely connected with the amorous act.

In the boarding schools of young girls, particularly the convents, love friendships are very frequent, not only among the girls but also between the girls and the teachers.

It has often been noticed that onanism is found there as well as a sentimental feeling often artificial, but frequently very real; a feeling which is ordinarily satisfied with kisses on the face, the throat, hand-holding, impassioned words and letters, and passionate adoration for some young and pretty teacher, and finally, in some cases, of real Lesbian love. In general, when the latter is practiced in the boarding school, one of the parties, the instigator has been initiated in her turn by a servant or a teacher, and her emotions have been intensified by reading romantic novels on the sub-

ject. Sapphism, it should be said, is not spontaneous, in contrast to onanism which is a natural vice, more or less mechanical.

It is undeniable that in the case of women as with men, the need for physical love is more exacting when the body is not exhausted by physical exercise; the need for sentimental love is more demanding when the imagination is free and unoccupied. The intelligent use of sports quenches sexual desires and intellectual interest suppress sentimental longings.

In convents physical exercise is practically nonexistent, and mental activity receives no stimulus to satisfy its needs. Moreover, religion leads the young girl to a height of exaltation which cannot be satisfied in the sphere of religion unless she becomes a fanatic. All this excitation finds an outlet in the impassioned friendships which some times develop into physical relations of an erotic nature.

According to temperament, these affairs can be serious, deep, and affecting or superficial, transitory and artificial.

Certain women lavish all their tenderness on these friendships and, later on, feel for their husbands only a feeble emotion in comparison to their fiery passion for their early love.

CHAPTER V

ACQUIRED UNISEXUALITY

Acquired homosexuality describes the condition of all the heterosexuals who have diverted their sexual instinct to homosexuality, emotionally, intellectually, or physically. In the case of the latter all types of sensuality seem innocent and natural. There are also people who are aroused by a certain type irrespective to the sex of the individual who happens to be an example of that type. There are also people who are attracted at one time in their lives to their own sex and at no other time feeling such an impulse. A born pervert only seeks a woman for reasons of discretion, of vanity, or because of boredom, but never because of a sexual desire.

There are also homosexuals of the acquired type who permit themselves to practice active sodomy under certain circumstances and at certain ages, and who will practice it either with women or with young boys. This is the sodomy of normal men who

have learned the practice through a deviation from vaginal coitus or because of the absence of women.

There are also feminized homosexuals who have sexual affairs only with women and are indifferent to men, but these are often perverted in regard to women also; that is, they love masculine women, Lesbians.

Here is an example of acquired homosexuality. It deals with Casanova, the famous libertine who tells of his adventure in a seminary.

“One of my friends in the dormitory, fifteen years old and now a bishop, attracted me because of his good looks and his talent. He inspired in me a real love, and, in our free time, instead of playing with the others, I would always walk with him. We would speak of poetry and we took great delight in the ideas of Horace. We preferred Ariosto to Tasso and Petrarch won our complete admiration. In four days we became such good friends that we were jealous of each other to such a degree that we would quarrel like two lovers when one of us deserted the other for a moment.

“A lay-monk guarded our dormitory and saw that all was well. When the prefect saw that all the pupils were asleep, he would go to bed. A large lantern illuminated the room which was a parallelogram about twenty-five feet by ten. The beds were placed at equal intervals and at the head of each bed was a *prie-dieu*. At one end was the lavatory and at the other the bed of the prefect. The bed of my friend was opposite mine and we had the lantern between us.

“The principle task of the prefect was to see that no pupil went into the bed of another for it was

never imagined that such a visit would be innocent. It was a capital crime; the bed was made for the purpose of sleeping, not of having an affair with a friend. Alone in his bed, the student was free to do what he willed. So much the worse for him if he abused his privilege. It has been noted that in Germany wherever the instructors of young men strive to prevent onanism, that vice flourishes. The authors of those rules were ignorant fools who knew nothing of nature or morality. Nature has its needs which must be satisfied and fear need be entertained only about young men who abuse their faculties, but this abuse will be very rare if the preceptors are prudent and wise for young people go to excess only to see the effects of their disobedience.

“On the night of my ninth day at the seminary I felt someone come into bed next to me. He took me by the hand and whispered his name. I had trouble to control my laughter. It was my friend who had arisen and, seeing the lantern extinguished, had been seized by the whim to visit me. Some time later, I begged him to go away and as I feared the prefect might get up and if that happened we would be greatly embarrassed and accused of all sorts of things.

“As soon as I said this he stole away but, a moment later, I heard someone fall and immediately I heard the prefect cry out loudly ‘Oh, you villain.’

“The rector entered the dormitory and said to us: ‘Listen to me, all of you. You know something has happened tonight. Two of you must be guilty but I am going to forgive you. In order to protect your reputation, I promise that your names will

not be told. You are all to come to me and confess tomorrow.'

"In accordance with his command, we all went to confess to him and afterwards I returned to the garden where my friend told me that, having had the bad luck to stumble against the prefect, he had thought it his duty to trip him, thus gaining enough time to get into his bed unrecognized. He also told me he had confessed to the rector but not completely.

"The matter would have ended at that point but, several nights later, I had the desire in my turn and wished to return my friend's visit. About an hour after midnight I got up and, hearing the snores of the prefect I quickly blew out the lantern and stole to my friend's side. He received me with joy, but we were none the less attentive to the snores of our guardian. When he ceased to snore, I got up and instantly returned to my bed but I received two surprises. One was that I found someone else in my bed and the other was the sight of the prefect in his nightgown, a candle in his hand, walking slowly and examining the pupils carefully. I understood how the prefect had been able to light a candle in an instant but could not understand how in the world one of my companions had got into my bed and was now lying there fast asleep. I made believe I was also fast asleep. At the second or third jerk of the prefect, I pretended to awaken, and so did my bed-mate. Astonished at seeing himself in my bed, he excused himself to me. 'I have made a mistake, he said, I was coming back in the darkness and seeing your bed empty thought it was mine.'

“I answered, ‘That may well be, because I had to get up.’

“But the prefect intervened. ‘That does not seem credible.’

“And, saying this, he turned to the darkened lamp. ‘Gentlemen, the lamp did not go out by itself. One or the other of you did it. We shall see about this tomorrow.’”

The next day the two culprits received seven or eight blows with a stick. And soon Casanova left the seminary.

The episode of Bellino, his brother Petrone and the two sisters shows that Casanova stayed heterosexual. Bellino (under the name of the divine Therese played in the theatre and in the world—he played the part of a castrate), charmed Casanova by his beauty which seemed to be that of a woman. How could the deformed body of a castrato, in the eyes of a man, arouse Casanova? In vain did the two sisters give themselves to him, in vain did Petrone, Bellino’s brother and a famous dancer, more of a male than Bellino, come to serve him coffee. “This Petrone was a true prostitute. The latter is not rare in Italy where intolerance of such affairs is neither so illogical as in England nor so cruel as in Spain. I gave him some thing to pay for the coffee and gave him a present. He showed his gratitude by giving me a passionate kiss on the lips, attributing a desire to me which I was far from entertaining.”

Bellino continued to disturb Casanova who was positive that he had guessed his hidden sex and yet had been unable to make him confess it. Bellino made him furious, made him despair, inspired

doubts in him, refused to release him or to satisfy him.

Casanova said to Bellino, "With just a little kindness, you can cure me of my passion."

Bellino answered, "You would not be cured, whether I am male or female, for you are in love with me, independently of my sex; and the knowledge you would acquire would only stimulate you."

But Casanova wished the knowledge and promised his friendship if Bellino were not a woman. He only wished to touch one thing that would disgust him. But Bellino said, "Oh, you will not be disgusted. I am sure of that. Your warm nature will destroy your power of reasoning and even your reason will become an aid to your emotions. Looking for that which you will be unable to find, you will be satisfied with that which you do find. How can you flatter yourself that if you find that I am a man you will cease loving me? Will the charms that you adore now cease to exist? They will perhaps seem greater, and when the fire that consumes you becomes fiercer, you will be able to employ all the means that your imagination will provide to satisfy your passion. You will succeed in convincing yourself that you can make a woman out of me, or even that you yourself can become one. Your passion will inspire a thousand sophistries to justify the love that you will conceal under the name of friendship; and to justify your conduct you have only to examine a thousand examples of equally great crimes."

Here is a case related by J. Kruey: A young man thirty-three years old has had much pleasure in seeing a man bathe ever since he was six years old.

When he was placed in a boarding school, he learned there the practice of onanism and developed a great passion for one of his friends. This man now has a large store in Vienna with dresses and costumes for women. His specialty was the making of hats and he worked up a great reputation for himself as the creator of new designs. He worked in the midst of twenty or thirty women and felt an insurmountable repugnance for them. One day he tried to visit a house of prostitution but the only result was a great disgust. In spite of all his efforts, this aversion still exists. He dreamed constantly of naked men. He gave himself up to masturbation either alone or with other men. When he tried to give up all kinds of sexual satisfaction, he constantly felt a mental excitation which added to and emphasized his nervous troubles, caused melancholia and such dizzy spells that he was afraid to go out alone. In spite of all his efforts, he never succeeded in cleansing his soul of impure thoughts.

This man was slight, lean and with a light beard. His genital organs were normally shaped. He carried a certain air about him. He liked to look at himself in the mirror. His words and gestures were theatrical.

This account is by DeSavage in *The Journal of Mental Science*: There is a certain young man of twenty-eight who has consulted a doctor on the advice of his priest. He is greatly ashamed of his condition. He has masturbated since the age of eleven and he has never felt a desire for a woman. He has never had sexual relations with women. On the other hand, he feels a great attraction for men,

especially when they are well developed, tall, and strong, but he has never had carnal relations with them. Whenever he sees a handsome man, he has an erection and if he stays in their presence for any length of time, he has an ejaculation.

He feels a real passion for the cook of the house where he is employed. The latter has seen how he feels and has told him that if he ever shows any manifestations of his madness he will ruin him.

When we study acquired homosexuality among women, we always find extremely feminine women. It is among these that one also finds coldness or sexual anesthesia.

Many men and many doctors seriously tell us that even normal women are often cold, and they cite many cases of married women who have had coitus for many years without ever feeling a voluptuous sensation.

We do not deny this fact but we are sure that this anesthesia is accidental and thus may be called artificial.

The woman who remains cold during a brutal act of copulation, not softened by carresses, may actually experience an orgasm when her emotions are aroused by the proper means.

This statement has been proved many times. The woman who is like marble in the arms of her husband may quiver with rapture in the arms of her lover.

Other women who hold the act of copulation in horror, feeling no passion during it, may be very ardent Lesbians.

In actuality, absolute sexual anesthesia in women exists only when the woman is sick or organi-

cally unwell. Among men and also among women the sexual urge is affected by diseases like pernicious anemia and by diseases of the marrow, and certain parts of the body—not all, for the sex faculties are served only by certain organs.

In the case of women, the sexual urge is not limited only to the organs of reproduction. Young girls, women of middle-age and those whom an accident or an illness has deprived of their ovaries, are subject to passionate desires and have orgasms like normal women.

Inasmuch as there is a mental relation between the sex urge and the sexual organs, when the man whose duty it is to arouse a woman's love does nothing to arouse her soul and spirit, naturally her passion is never awakened to the potential point and the woman seems cold to him.

In order to rediscover her sex, it is necessary for him to permit her to have sexual relations with someone, masculine or female, who knows how to awaken the emotions which are latent in her.

Really feminine women who enjoy Lesbian love, act in these affairs exactly as they would in a natural love, that is, they play the passive role, receive the caresses, permit their partner to take the initiative, and generally play the instinctive part of a woman, finding much pleasure in the act.

It is necessary at this point to define natural love in order to clarify what is to be said here and what will follow.

Natural love is found when the meeting of a male and a female ends in a violent desire for possession.

The male should feel the desire to vanquish, to

make the woman submit to his desires by force. He has the urge, whether he satisfies it or not, to wound her, to violate her. The male satisfies himself physically by the copulation. He satisfies himself mentally by dominating, by vanquishing his victim, by feeling her under him, at the mercy of his desires, terrified, resisting, then submitting and finally sharing his rapture.

This, I repeat, is the normal lust of the man. But civilization has brought to each individual certain modifications of his primitive instincts.

In the case of the normal woman, the desire to be possessed by a man is accompanied mentally by a feeling of fright, of vague terror. And her lust arises directly out of the more or less suffering she feels at the copulation, and by the feeling of being conquered, injured and violated by a brutal, strong, and victorious male.

This is the normal feeling of the female and it has disappeared in the case of many women.

However, in the case of absolutely normal men and women, these primitive impulses remain intact, in spite of the veneer of civilization that conceals them; these are the emotions that are supreme in sexual relations.

It is now necessary to explain how a young woman, for one reason or another, in spite of the tendencies which would seem to limit her to natural relations, turns to Lesbian love.

In the presence of her female mate, she acts exactly the way she would with a man. She has to act in the only way she can. She lets herself be seduced, taken, she is the willing victim, just as the other woman always assumes the masculine

personality, that of the violater, the conqueror, with a more or less fictitious brutality.

This faculty of remaining a normal woman, even in abnormal relations, is due to a physical condition and an intellectual disposition.

Those women who have voluptuous spasms through contact with real or artificial organs, through the tactile sense, are especially designed for this role.

The character of the person is very important. A flirtatious woman, lazy, egotistic, parasitical, can only understand how to play the passive role. She is not a sensual person although she may have real emotions at the moment of possession.

Generally, she is outwardly attractive. She is very gracious and very much interested in her appearance, her dress. Her sexual excitation depends on outer reasons like improper proposals, lascivious spectacles, bold caresses, compliments. She is delighted by obvious debauchery.

It is very unusual that the type of woman does not prefer ordinary love to lesbian love. If she refuses herself to a man, it is not because of repulsion. It is because of secondary factors, like a terror of his vulgarity, etc.

With her lovers, she is a flirt. She receives and stimulates homage without returning it; then by caresses she makes herself desirable.

Often this sort of lesbian needs the illusion of outward masculinity in her lover. With the latter, she will be capricious and just the way she would have been with a male lover. She always keeps, to some degree, a feeling for beauty and she generally acts in an affected way.

The lover will obtain from her mistress raptures that a man would be incapable of arousing for, in the presence of a woman, she abandons herself completely to her instincts.

We are giving below a case that will clarify to a great degree the question of acquired homosexuality.

Simone was about thirty years old when a woman friend who was very masculine and domineering, persuaded her to try with her lesbian love, something she had never desired.

Simone had pleasant relations with her husband and was miserable when the latter deserted her. Tired of her life she looked elsewhere for more stimulating pleasures.

Basically she had a desire for a lover but she was very careful of her reputation and was carefully guarded, living in a very conservative environment. The fear of losing her reputation was the only thing that prevented her from taking a lover.

Madame C. complimented her, followed her, overwhelmed her with expensive gifts and charmed her with her elegance, her superiority, her talent as a singer, and her grace as the mistress of a house.

In comparison with the grand person, Simone felt very small, unimportant, almost awkward, but without being humiliated, for the other laid her homage at her feet.

After having tried some caresses which were suffered with some emotion and without anger, Madame C. realized that Simone was virtually hers, and finally confessed her desire for an abnormal affair. She spoke to her in vague terms of the

pleasure that was in store for her and she had no trouble in persuading her to try lesbian love.

Madame C's room was not particularly lavish, but it was elegant enough to entrance Simone. And the idea of finding herself in forbidden territory, in a room of wicked scenes, stimulated her pleasantly.

However, the first few times the young woman did not taste very great raptures. She was especially delighted mentally. She was more amused by the relation than enraptured by it.

With time, however, as she became accustomed to the act and to her environment, she began to feel the sensual satisfaction that she wanted.

Madame C was an accomplished type of homosexual. Absolutely cold in regard to sensual feelings, she entered into a love less through the touch of the sexual organs than through the sight of another person in an aroused state and at her mercy.

She permitted herself to caress Simone in ways more or less obscene. She kissed her on the mouth so passionately and so long that the other was distracted, uneasy, not understanding such passion, and a feeling of real terror sweep over her. And the more the other tried to release herself from the embrace, the more pleasure Madame C took in the forbidden delight. Her hands holding those of her mistress, her body crushing the other's, she tortured the latter with the endless communion of the kiss. Simone was finally released, her lips bleeding, and her body trembling with an unreasoning terror. She felt herself in the power of a strange being, whose whims she could not foresee. At the moment she wished to flee, naked as she

was, feeling almost a repulsion for her strange lover.

But, once more gently, gay, polished, Madame C. reassured her and, ceasing all her attempts, made her don a sort of thin negligee. She combed her, played with her as with a doll, so that the revealed nakedness of Simone seemed to arouse in her only the most gentle caresses.

They drank champagne, since Madame C. knew that a little intoxication is necessary for natures which are not really sensual instinctively.

Then Madame C. drew Simone to bed and permitted herself to indulge in all her desires. She lay on top of her friend, covered her with kisses, and . . . possessed her virtually and artificially, without mercy, with a violence which first frightened Simone, than gave her indescribable delight.

CHAPTER VI

EFFEMINATES AND THE EFFEMINIZED

The effeminate may be divided into two classes: the effeminate, properly so-called, that is, the perverted males who act like women with men, and the effeminized who have suffered an arrested development of their sexual organs in their infancy and who are thus women in their physical natures.

In the case of the former, their outrages are more daring than in the case of any other homosexual. They flatter themselves with having the vices of women as well as their charms. They like to dress themselves like women, and often do so. and they like the work that women are supposed to do. They love candy, perfumes, bedrooms, everything feminine. Brutality displeases them no less than it does a woman, but though they like to play the part of a woman, they never imitate a virtuous woman. It is a mixture of effemination and perversion that produces these repugnant beings who exaggerate all their faults because they

believe them to be the qualities and the means of coquetry.

The young pervert will believe himself to be a woman, if he has already been corrupted by reading, or by conversation; if he has any character at all, he realizes that he is a man and will remain honest. In the first case, he carefully develops his feminine qualities, his gift for flirting, timidity, affectation, lying, and, by the time he is eighteen or twenty, he is already the victim of a physiological disturbance, produced by excesses of every kind, particularly sexual debauchery to which all effeminates are attracted.

In the world of fashionable perverts, dinners are given, parties are indulged in, where one drinks to the health of the master of the house and his favorite. At these spectacles may be seen honorable men, actors, musicians, young dandies, young and old married men. Among the women are seen beautiful Lesbians as well as women who cannot be suspected of any hidden secrets. One finds there all that is queer, all that is vain, and all that is deceitful. There are normal men present who go to these affairs in order to be amused, or to make useful contacts, or in order to tell later of what they have seen and heard.

The young effeminate is made much of by those women who are attracted to young and pretty perverts. The effeminates seem to endure these women more than other men, but they have a compensation to offer them; that is, they are both interested in the same things.

Sometimes it occurs to a woman to save the pretty young man who is so amusing and who

sings so well and confides in her all his troubles, all his disappointments. If the woman is worldly, if she has money, if she will help him with money and advice, the result will be that he will marry her and make her miserable. He will soon tire of her and neglect her; she will become sulky and unhappy, will lavish money on him, and finally will defile herself almost every day in order to satisfy his homosexual inclinations.

Those effeminate who have suffered from an arrested sexual development have the same tendencies as the other kind. They wish to be women with whom they associate to a great degree because of the similarity in their tastes. When they reach the age when ordinarily puberty would take place, they feel nothing of that phenomenon, and they remain just as they were. Their body remains graceful, they develop a rounded waist, their limbs are curved and they seem feminine in their general behavior.

The most completely developed type of effeminized homosexual is exemplified by the Countess, known also under the name of Pauline of Floranges, who was famous in the Parisian world, and attained some success as a singer. This countess was none other than Arthur W. and here are the main excerpts from his confession as related by Doctor Legludic.

“When my father met my mother, she was the seamstress of the Countess of X. . . . Marriage freed her from this difficult position. The young couple settled in the Rue Saint Honore, my mother became a dressmaker and my father entered into

the service of the Duchess of Z. It was in this house that I arrived in the world.

“My mother had soon acquired a great number of customers. She was fashionable, pretty, quick, friendly—and this was all that was necessary in order to be the dressmaker for women of the world. Some vaudeville artists heard of her and many actresses came to be dressed by her.

“. . . I was brought up by a sweet mother who was affectionate to the point of sentimentality and I was overwhelmed by the petting of women who played with me, teased me, and flattered me. I thought them beautiful and was delighted when surrounded by them. I looked at them with envy, loved to touch their jewels. I was not attracted to women sexually, but I enjoyed their caresses, their fondling.

“My parents laughed at my girlish ways, at my coquetry, my poses in front of the mirror. They congratulated themselves on having a son with such simple tastes.

“At the age of puberty, I was already feminized. My environment, my upbringing had stifled any desire I might have felt for the opposite sex. I wanted to be a woman and that is why I tried so hard to imitate them. Having no virility in my character, the first embrace of a man troubled me strangely.

“Having adopted the ways of a woman, I could not behave other than I was. My tastes are those of a woman and I have developed passions and attractions toward men.

“Finally, at school, I quickly made a friend. Charles K. was his name. He spoke of things which

I did not understand but which attracted me without my being able to explain the reason. Charles had a sensual nature. Seeing that words had no power over me, he used action and introduced me to the practice of masturbation.

“I was left with the thought of my depravity. But then I did not care any more, once the wickedness was done and I cared only to commit it again and as soon as possible.

“By introducing, me to sensual pleasure, Charles had stifled all the good in me. The enormous step I had taken had determined my path and made a return impossible. I was lost. In amusing myself with someone older than myself, I delved into the sources of all those inclinations which make man prostitute himself. Because I began with a young man four years older than myself, I was forever destined to play the part of a woman.

“How strange it is that a young man can feel an infinite, passionate joy in the arms of another man! A joy of the emotions, a joy in his heart which pants and seems, in obeying this unnatural desire, to experience a natural lust. And especially is there a joy in seeing the loved one, devouring him with eager glances, inexpressible, and wordless!

“I am going to try to describe the voluptuous feelings which have so often surcharged my being, and which each time resulted in regret and chagrin, chagrin which showed so visibly on my face when the belated thought came to my mind. This change in my character, the cause of which was my secret, fascinated my friends. I hesitate to entrust my secret to this paper. It has been said to

me that morally I am not like other men. I can only add that physically, however I am equally different and that this fact causes the grief, the instant of sorrow that spoils my moments of joy. This condition which has disturbed my life ever since I attained the age of manhood, this excruciating sorrow is the true cause of the joy I take in concealing my sex, under the exterior of a woman.

“This condition has caused me such unhappiness as no other torment can equal. It is not that I am not formed like other men. It is that I differ in proportions. Any young man can understand the humiliation, the torture of being less gifted than his fellows.

“This idea—that I am not like other men—is the origin of all the monstrous whims, all the lusts, all the strange methods I have adopted to satisfy this need, for the hours when the blood, boiling in my veins, leads to the violences of an overcharged imagination.

“This suffering goes back to the comparison which I made when I was sixteen. Until then, I believed that I was formed like all other boys of my age, although I had noticed differences at playtime. But I attributed these differences to the greater age of my friends who were stronger and older than I was.

“I sometimes examined Charles K. Since he was the first, he had done much to smooth away the difficulties which my timidity occasioned. . . .

“My humiliation was without a cure. On the day when I saw him for the first time in erection, I had only one thought, one idea, that is, to know whether all young people were formed so generously. It

seemed so enormous to me that I thought it an abnormality.

“Through my affair with one older than myself and larger, I tasted the depths of lust, of passive compliance. I had sweetness and timidity, those two qualities which are found in the professional darling. There is nothing more dangerous for a young man than the wicked results of a timid nature. His character grows less assertive than that of others. He grows weaker. Then vice can develop to its fullest in him and we see him in the midst of men, one of those pretentious individuals, bold and timid, audacious in temperament, weak in character, eager for extravagances, desirous of luxury, a sort of hermaphrodite. Although formed like everyone else, they resemble no one, neither in their customs, nor in their language.

“Later, I had an affair which distressed me greatly. It was at this time that the only sensual passion which I have experienced for a woman turned me from my path. She found my timidity very unimportant. When a young man, after a feminine upbringing like mine, finds himself launched on an affair of love, the very slightest sort of incident is enough to halt completely the ultimate success of the affair, especially if the one to whom he is attached knows him almost incapable of passion physically. He who has an organ that is well developed is able to brave the teasing of a flirt, can overcome obstacles, but the other gives way before them. When still adolescent, but already lost, I once wished to break with this life of deceit and lust which I was already attached to because of laziness and long custom. In order to

accomplish this, whenever I went to my mother, I would try to act like a man and seek among the women who came to my mother, to find one who would help my rehabilitation. My eyes were attracted to Madame C., a little woman of forty, who was lively and pretty and very youthful. I stayed at my mother's house for eight days, not yielding to the temptation to return to my friends. This woman was a flirt by nature, and lascivious, obscene, and depraved through want of something to keep her busy. She was the personification of the crudest sort of vice. I pleased her. She invited me to come to see her. I went. She embraced me and looked at me without speaking. Finally one day she led me to her bed, made me undress, and took off all her clothes. My heart was beating rapidly and I felt those symptoms which, far from arousing passion, actually paralyzed me completely. My organ swelled for a moment and then collapsed completely. The more I thought of what I wished to do, the more incapable my organs seemed to be of functioning.

"The woman approached me, gave me two or three kisses, and then opened the lace of her chemise, showing me two beautiful and snow white breasts. She said, 'I do not understand why you look at me with so dissatisfied an air.' I answered, 'Oh, I think you very beautiful.' 'Well, then . . . Isn't there anything you can do?'

"This joking disconcerted me and I fell on my knees, weeping. The woman found not one word with which to stop me. She repulsed me and I fled.

"The cruelty of Madame C. was my last blow. I threw myself more than ever into veritable orgies.

I always played the part of a woman, being called Pauline de Floranges, until new affairs endowed me with the title of "The Countess."

Arthur W. . . . actually devoted himself to pederastic prostitution. He paid with his favors and exploited the passion of others. He became a thief. In the prison of Fontevrault, he conceived a violent passion for a boy. Towards the end of his confession, he traces the life of those men who do anything and shameless women; the two kinds of prostitution who develop side by side in sympathetic accord.

The parallel of the effeminate man is found in the masculine woman, but not in the pervert of whom we have already spoken who, first a heterosexual, has become a homosexual for some reason or other but not because she has always had an insurmountable desire for a being of her own sex and has never cared for a man. It is not necessary to confuse her with the virago or woman of mannish appearance, moustached, with a deep voice. In spite of appearances, the latter may be a true woman and in no way perverted.

The typical woman of whom I am speaking is found in an observation of Krafft Ebing's, reported by Lombroso. Charlotte de V. was a Lesbian with masculine inclinations and had suffered from arrested sexual development just like Arthur W. . . . As in his case, her organs were atrophied, as shall be seen later.

"On November 4, 1889, the father-in-law of a certain Count V. Sandor complained to the police that the Count had extorted 800 florins from him under the pretext that he needed this sum as a se-

curity which he had to deposit in order to become secretary of a certain society. It was shown that Sandor had deceived everyone as to his character; that the nuptial ceremony of the previous spring, when he was united to his wife, was false, and, above all, that this Count was not a man at all, but a woman disguised as a man, whose real name was Countess Sarolto (Charlotte V.).

“Sandor was arrested and was prosecuted for falsification of public documents.

“At the first inquiry, Sandor, born December 6, 1866, told that she was of the feminine sex, catholic in religion, celibate, and lived as a writer under the name of Count Sandor.

“The Countess Sarolta came from a family of bad character, and had been raised by her father until she was twelve. Like a boy, he made her ride a horse, and go hunting. He admired her vitality and called her Sandor. When she was put into a boarding school at the age of thirteen, she attached herself to an English girl to whom she declared she was a boy and whom she charmed.

“Sarolta returned to the home of her mother who had no feeling for her daughter and who allowed Sarolta to become Sandor once more. Again she wore a boy's clothes and at least once a year she had an affair with a member of her own sex. At the same time, Sarolta received a careful education, traveled with her father, always dressed like a man, went to cafes, even to places of questionable reput and boasted of having been in a house of prostitution. She was often drunk, had a passion for all manly sports, and was very strong.

“In the summer of 1887, while on a journey,

Sarolta became acquainted with the family of an estimable official, M. E. . . . Soon she fell in love with the daughter and found her love returned. During the winter, the lovers exchanged letters. In April, 1888, Count Sandor (Sarolta) came to pay a visit and, in May, 1889, Sandor achieved the acme of his hopes. Marie E. was united by a pseudo-priest to her adored Sandor.

“The couple lived happily and, if not for the complaint lodged by the father-in-law, this farce would have lasted a long time. It should be noted that throughout the period of the engagement Sandor had succeeded in disguising his sex completely from the family of his betrothed.

“Sarolta was 150 centimeters tall. Her bony structure was slight but she is amazingly muscular around the chest and the upper parts of her legs. In the clothing of a man, her gait is deceptive.

“Her entire bearing is resolute, energetic and denotes a confidence in her own strength. Her gaze is intelligent. Her feet and hands are remarkably small. Her trunk is not completely feminine in form. Her voice is deep, her breasts little developed. The “mont de Venus” is covered with coarse hair. Her genitals are completely female, with no trace of hermaphroditism, but their development was arrested. She is formed like a girl ten years old. The labia majora touch almost completely, the labia minora are formed like the crest of a cock. The hymen is absent. The vagina is so narrow that the penetration of a male organ would seem impossible. It is obvious that coitus has never taken place.

“Her pelvis is formed like that of a man. The

uterus may be felt athwart the rectum, large as a walnut. Because of the size of the pelvis, the thighs do not converge as they do in the case of most women.”

CHAPTER VII

OCCASIONAL UNISEXUALITY

The conditions that may decide a heterosexual to taste the delights of homosexuality may vary from boredom, isolation, lust, to seduction by an extremely ardent pervert.

Here are some observations on the subject which illustrate these facts.

Emlie Zola collected this autobiography which he sent to "Archives of Criminal Anthropology."

"I felt a deep friendship for a young man who was very dutiful, very sober and went out little. I had no desire for him. I admired him as though he were a beautiful statue. In the evening I sat next to him and made myself pleasant. He told me of his country, his native town, his family. His mother was not living and his father had many children by another woman. It was this fact which had led him to adopt a military career. His father was a small business man who had given him some education.

“Soon I walked only with him and sought every occasion to be pleasant to him. I was satisfied with touching his hand or occasionally passing my hand over his head or his shoulders which were very simple. I admired the beauty of his teeth and his mouth which was ornamented but not covered by a moustache. In him I saw all my favorite heroes and when he passed on his horse in his beautiful yellow and black uniform, I compared him involuntarily to Hector and Achilles.

“I was jealous of him but I liked to listen to his amorous adventures. Although he was very virile, he went out with women only twice a month at the most, because they were very expensive.

“Moreover, he was not at all loose with women for he had been a soldier since he was seventeen and he had not had the leisure to indulge his emotions. I was wildly jealous of all the women who, even for one time, had held him in their arms and had made this beautiful young man happy. I thought of him as a god. I would have given my life to have had this joy just for a moment.

“Nevertheless, I had not dared to say a word to him of all this. I would have died of shame to have admitted it. But that which is fated to happen must happen. One evening we all ate together and my friend was in the party. Every one ate and drank freely. When we returned, many of us were horribly ill. The soldiers no longer slept with us but in a neighboring room. Our beds—eight or ten in number—were lost in the enormous, dark room, lighted only by a small lamp which was extinguished at night.

“We were more or less excited and our revelries

lasted far into the night. The quartermaster who slept in a room at the side was half dead, and snored loudly. My bed was in the darkest corner and opposite that of a young minor officer who was also dead to the world, thanks to the generous amount of wine he had indulged in, and to which he was not accustomed. Our companions had been sleeping a long time. We were not yet undressed. Finally, taking off my uniform, I crouched in my bed. I made my young friend sit on the bed. In my excitement and intoxication caused by the wine, I lavished, as in a joke, the sweetest caresses and most flattering words on him. I was half in bed. He was half undressed and seated near my legs, almost on top of me. I spoke to him as though in a dream and was almost overcome by the warmth of the bed and the general atmosphere when he threw himself completely on top of me, seized me in his arms and kissed me fervently on the cheek. At the same time, his hand stole under the covers and he caressed my body eagerly. I thought I would die; I was so overcome by joy. We stayed thus for several moments, our heads close together, our hot cheeks touching, his mouth on mine. I had been so happy.

“The lamp threw its gentle rays into the middle of the huge dormitory, leaving the corner where we lay enraptured in the deepest obscurity.

“Nevertheless I was afraid that someone might see us and, wishing to take complete advantage of the abandon of my friend, I whispered in his ear, kissing him. ‘Go put out the lamp, but come back at once.’ He got up trembling and gently extinguished the lamp which was only flickering. The

room was now illuminated only by the lamp of the adjoining room. Most of the room was in the deepest shadow.

“I saw him return to his bed, opposite mine. I heard him undress and return to me, holding his breath. These few seconds seemed ages to me. Then I felt him slip into the warmth of my bed. I seized him in my arms.

“‘I have never had such pleasure with a woman’, he said to me. ‘Their kisses and caresses were never so warm and passionate.’

“These words made me incoherent with joy. Then finally, I held him, this man who was so desirable. Any woman would have envied me. We finally separated, vowing to love each other forever.

“The following day, when we got up, we did not dare to look at each other. Momentarily shame had followed our passionate madness and the cold air of the morning completely sobered us. All afternoon we said only a few words to each other. But in the evening whenever one was in bed and all was dark, I was again overcome with desire and went to find him. He was up, waiting for me.

“After that night, all constraint disappeared and we passed almost every night either in his bed or mine. ‘What pretty cheeks you have. They are softer than of any woman,’ he would say to me. ‘And your feet, they are like those of a baby.’ Such conversation would give me the deepest joy. I no longer wanted a woman for I found this dreadful passion much more delightful, superior to anything that recognized love can offer. I felt such a deep affection for this young man that I soon

loved him more than any one in the world and I thought of nothing but him."

This confession of a pervert who seduced a normal man ends with a description of his despair when, his military service at an end, the separation of the lovers had to take place. But he declares that after two or three months he forgot him in the pursuit of new loves.

Georges Darien, in a beautifully written romance, tells how perversion conquered a normal man because of his isolation, and the absence of women. It is the story of a soldier condemned to Biribi. Surrounded by homosexuals, he tries to subdue his desire to imitate his comrades and finally succumbs, vanquished by sheer physical necessity.

"Oh! The dreams which I had, the lascivious visions, in those interminable days when my body was being weakened gradually under the force of that troublesome notion. Ah! The hallucinations which tantalized me in those sleepless nights, those nights full of frenetic attacks, of passionate desires, of hopeless convulsions, of insensate attempts and poignant anxiety, when my heart ceased to beat all of a sudden, as at a whisper of love, the slightest breath of wind, when I would be amazed to find myself trembling with shame, stretching my hands out towards the beds where the pale light of the moon, flickering through the curtain made me see in the extended bodies of the sleepers the most libidinous apophyses!

"Ah. I would never yield to temptation. No matter. I have descended to the ravine. I have

yielded, I too, to Madame *Beau d'Ane*. . . . I have had to stanch my thirst with vinegar.

"Now it is over . . . I am the prey of the masculine dream. . . . I see only one thing . . . something horrible, vague, nameless, the frightening result of a wicked passion . . . two thighs spread apart, and in the separation of the flesh the nameless chasm, formless, but vital, human, consoling, that which alone can give peace. . . . Who will wrest from before my eyes this image which tantalizes me. . . .

"Before I had no need of a man of work. Now I need one. Sergeant, I need a man of work. . . . I shall assign you one. . . . Gabriel, come here.

"I remain glued to my seat. Gabriel. And suddenly, I feel my hands sweat, my blood pushes to my heart. He looks at me smiling.

"I adore him. . . . If I can only spend like this one, the nine months that remains to me here."

These occasional homosexuals, when they return to a normal life, retain a little of their perversion, and return to women without fully abandoning homosexuality, but they never become passive perverts.

Active anal coitus does not necessarily mean a desire for a man. It is the same thing when a man satisfies his needs with a fellator. But the man who demands that he be satisfied by anal coitus or who enjoys the practice with another man of fellator is a complete pervert.

Women are often humble enough to yield to the desires of their lovers and even their husbands by accomplishing the sexual act in the manner of Sodom or by making fellatrices of themselves. It

is true that many are led to these acts by the desire to be paid better or to spare themselves more fatigue, but it is none the less true that most women, if they love their husband or their lover can derive from their acts a strange and thrilling pleasure, comparable to the pleasure of passive perverts. How otherwise can one explain the fact, known for many years, that women beg the owners of houses of prostitution the favor, for money, of entering the establishment and putting themselves at the disposition of the customers as fellators, and that other women attract men of any age with the sole end of practicing on them the act of erotic sucking.

CHAPTER VIII

CAUSES OF UNISEXUALITY

It is generally believed that homosexuality is especially prominent among the upper classes because it may be the result of physical and intellectual decadence; in other words, that it is characteristic of intellectuals or sophisticates, that it is a weakness and a sign of luxury. This is a gross error.

Homosexuality is found as frequently among the poor and the working classes as among the rich and idle. Its development is as widespread among the first class as among the second. Alcoholism and syphilis are found everywhere. Malnutrition, privation and brutality, animalism have effects comparable to those of the dyspepsia and neuroticism of the wealthy.

Among the poor and the working classes, the reading of classics is displaced by smutty conversation, obscenity among children and adults, by promiscuity. It is also true that, among the poorer

classes, a man does not become aware so quickly of his condition and, if he is a congenital homosexual, he makes more of an effort at heterosexuality than does the intellectual homosexual.

The younger boys among the common people are much more exposed to seduction than others. They spend their nights in the same bed with a companion of their own age or with an older man, and the result is often mutual masturbation. Working in common, being associated in the factory, the shop, all this leads to perversion, just as it is in the big cities that temptations of every sort are found.

Often homosexuality lies latent in an individual; science recognizes the fact that the sex of every individual is undetermined up to a certain moment, and that each sex has its rudimentary characteristics in the other. Chevalier says: "The individual begins with bisexuality in the embryo, continues with his sexuality morphologically and psychologically undetermined, and ends with the strongly defined sexuality of the adult. There is a time of organic hermaphroditism, plastic sexuality, double genital tendencies; there is a fierce struggle between the male and female element; and from the triumph of one over the other, as a result of the struggle, the sexes are separated in the individual, and one sex attains supremacy. But this struggle, whatever may be the element which determines it, implies a predisposition in the offspring towards one or the other sex. May it not be supposed that this phase of dual sexuality the duration of which is so long in the series of species, but which has been rapidly

shortened to the early stages of foetal life, necessarily leaves a trace of its passage, unquestionably mitigated to the point of nullity among the higher female beings and the adult individual, but a faint trace none the less?

“Does it seem incompatible with the laws of evolution and heredity, in accordance with which one thing produces its own likeness, to make this hypothesis of the germ of vice, or rather of the hermaphroditism in a previous stage?”

Many men are found with the feminine qualities of amiableness, sweetness and loyalty and there are also many men who have the female type of intellect with its thoughtlessness and lack of concentration. Not only is the man capable of having all female vices but also her virtues. His physical constitution, however, makes him stronger. Woman copies man, reflects him more than she resembles him. It is said that lesbians have masculine charms and characteristics, but this statement is not very accurate for if they are studied carefully, it will be seen that they have very little of the virile mentality. They may wear masculine clothing, speak in a deep voice, have a masculine sort of comradeship, but that is all. A female pervert is a woman who is morally masculine, but she excels in no other masculine quality; her conversation soon ceases to be amazing and one is astonished that one believed for a moment that a masculine soul could exist in that being.

Bordeau has answered the question of Mlle. de l'Epinasse: “From whence do these abominable desires come?”

“Everywhere from a poor type of organization among young people, from the mental decadence of old people, from the appreciation for beauty in Athens, from the dearth of women in Rome, and from fear of syphilis in Paris.” These causes are very accurate but one must not take them too literally. Diderot himself who had a horrible fear of syphilis has confessed that he none the less conceived a passion for a woman.

This fear of infection does not deter young men particularly.

The dearth of women has certainly led to perversion, but rather of men who have yielded to sexual desires and, impelled by an inexorable and unruly passion have become homosexuals temporarily. But, once more leading a normal life, they turn once more to women.

The love for beauty leads to homosexuality only in the case of the congenital pervert or the libertine whom we have already discussed.

There was a man who discovered one of the principal sources of homosexuality, without even realizing it, perhaps. J. J. Rousseau has said that man is a male only at certain moments while the woman remains a woman all her life. A man always a man can become tired of a woman who is always a woman. “A man who is male is at times inclined to revolt against his eternal disease, against the sick child who is twelve times unchaste.”

Diderot has written many anecdotes about homosexuality. Here is an extract from one which was published in 1760.

“The Abbe Galiani was a little fat, rather plump;

a certain Ascytte whom you know, a certain Lycas whom you also know were very well suited with him. In connection with this matter, he told me that one day he journeyed in a public coach where he met a Jesuit. Both slept in an inn, in a room with two beds; during the night cries were heard in the vicinity. . . . The Jesuit, who was chatting with Abbe, jumped up, ran to the bed of the Abbe and said to him. 'Do you hear those cries? I am dying with fear; please, make a little room for me near you. . . .' It was a pity to look on the Jesuit, the Abbe said. He was so afraid. And the Jesuit grew quiet even though the cries grew louder. The rest of the night was passed very pleasantly."

This is called occasional homosexuality. Merimee tells another anecdote about this shameful practice.

"The adventure of the prince of Bauffremont; you surely know of the affair, but if by chance you have not heard of it, how shall I tell it to you. He was at Saint-Hubert with the king; there was a young Swiss among the guards whom he wished to persuade that with a young man there are a hundred occasions that no moments with a girl can surpass. The king took the matter very badly. M. de Bauffremont returned to his estate; and he was deprived of the *cordons bleu* which he had been on the point of receiving. Piron said, 'His failure to get it was due only to the obstacle of the Swiss.'

Among the causes of homosexuality, the absence of women has been given a prominent place and it is said that in general a man who has an affair with a man solely for sexual satisfaction has little trouble in forgetting these escapades later. But

those who feel a greater thrill with their own sex than with a woman obviously remain homosexuals. They acquire a certain degree of perversion which will take precedence over their heterosexual tendencies. They may practice normal sexual relations at times but will rarely find them.

The abuse of onanism disturbs the normal development of sexual emotions; it may even destroy it completely. When an individual who has been corrupted in this way reaches the age of procreation, he no longer has that aesthetic and ideal purity which will attract him towards the opposite sex. And the warmth of his sensual emotions has been diminished and his inclination for the opposite sex is weakened. This defect influences unfavorably his character, his imagination, his disposition, his emotions and his taste. Under suitable conditions, his desires for the other sex are entirely extinguished, and he finds masturbation preferable to any natural satisfaction, or even to sodomy.

In the case of women, onanism is the practice which leads most frequently to perversion.

Feminine onanism, the practice of procuring sexual satisfaction through manual contact leads its devotees to seek for or acquire a companion in her pastime which has for its end a delightful nervous thrill.

The onanist has experienced all the exhausting pleasures of love; she knows the power of contacts; she often longs for caresses which she is powerless to give herself. When she knows that she has found a companion who indulges in similar devices, she feels a complete communion with her.

It is easy for women to confide in each other. They risk nothing in such confidences for both are equally interested in keeping the matter discreetly hidden.

Moreover, it is often rare that solitary pleasures are completely satisfying to those who indulge in them. But some women are too proud to admit their weakness to any one else.

Some women with active imaginations are satisfied but, in general, a friend participating in the act gives an exciting note to the fun and the usual result is the complete loss of chastity.

In general, onanism is practiced by the little girl who is ignorant of the laws of nature and who does not doubt that the acts which give her so pleasant a sensation belong properly in the field of love.

Although the feminine form does not expose the little girl to the outer contacts that a little boy is exposed to, many things can lead the little girl to place her hand on her genital organs, as suppressing the needs to urinate for some reason or other. Often, the pleasurable sensation derived from caressing the clitoris is revealed to the little girl when she straddles something.

In the memoirs of a great lady of the eighteenth century, there is a confession that the first voluptuous sensations of the heroine were experienced on a banister which she used to slide on, astraddle. The secret portions of the child's body came into close contact with the smooth wood of the banister. First she felt a delightful shiver which spread over her entire body, then a reaction, then an exquisite fire seemed to pass through her. With her

hands she would stop herself on the middle of the banister and then let herself slide again until she quivered all over and was so blissful that she could scarcely leave the banister. Somewhat frightened, but entranced by the feelings which she thought were caused by this apparently vulgar and harmless sport, the girl began to practice it secretly and gradually learned how to perfect it. She was about seven when she began and it was not until ten years later that she discovered that she had thus been introduced to the amorous practices of lesbians who, from that time on, played an important part in her life.

Here is an experience which clarifies a matter that is little understood. In its true nature it is a physiological and pathological matter.

Armande was eight years old and all sexual matters were absolutely unknown to her and she had never been led to any sexual contact.

Because of some disturbance in her health, she was given an enema. The frightened child first refused to submit to the act. She was finally overcome through pleading and threats, turned over on her stomach, with her eyes closed and her hands covering her face which was swollen by her tears and terror.

But it happened that the penetration of the pipe into her anus, far from being painful, gave her a strange nervous sensation which, coupled with her excitement, resulted in leaving her with an impression which she was anxious to experience again.

Unfortunately for her new tastes, her capricious digestive system refused to give any more reasons for the administration of the longed for remedy.

In vain did she timidly suggest to her mother that she had pains in her stomach. She was examined and the verdict was that she needed no more enemas.

Finally, no longer able to control herself, she took the precious instrument and hid herself in the garret where, outstretched, mentally conjuring up a scene similar to the first one, thinking that everything should be the same in order to create the same sensation, she introduced once more the object which this time gave her even more pleasure than the first time.

The next day and the following days, whenever she was free, she ran away to seek her favorite sport.

She soon got the notion of introducing the pipe into an opening other than the anus. This experiment gave her extreme pleasure.

Because of the use of the pipe, her enlarged diameter made the further use of the same instrument powerless to cause the expected sensations. She searched and finally found an object belonging to her mother. It was a wooden stick rounded at one end and growing larger at the other end. Her mother used it to make false curls.

Thus the sensual little innocent unwittingly practiced masturbation, carefully concealing the practice because she was ashamed that anyone should know what fun she had with organs which she supposed were only meant to get rid of the waste products of the body and which seemed very unclean to her.

This example has been given in much detail because it is a striking illustration of what may be

called mechanical deviations from the norm, where neither the heart nor the mind plays any part, and into which fall many children whose mothers should take greater care of them.

From the medical point of view, the case of Armande is explained by the extreme and almost constant constipation with which the child suffered as a result of a diet which did not agree with her and also because of the sedentary life she led.

These constipations, leading to an abnormal flow of blood in the region of the anus, caused an excessive sensitiveness in the nerves which are closely related to sensual feelings. Had the child been given another diet, she would never have been led to this perversion which made a big difference in her life.

She arrived at the age of marriage without being aware of the fact that she had tasted in advance the sensation of coitus and that she brought to her husband a deflowered body.

She married an older man, very well established. She was greatly attracted by him. But the act of sexual union stupefied her. She found no pleasure in it because her lover frightened her and because she found it disgraceful for two people to indulge in this act which she had always engaged in alone and in secret.

Enlightened by marriage, she now realized that the act which had delighted her nerves so exquisitely was the act of love. Nevertheless, she had no desire for lovers. The act of coitus remained for her an act that was unacceptable. She confessed her repugnance, her shame, to a friend who was older than she, a lesbian who encouraged her

in her dislikes and had no trouble in making Armande accept her services.

The intimacy of women in these shameful acts seemed much more natural to Armande than the intimacy of men and women.

Her women friends were exactly right for her, they had the proper instruments to give her the sensual pleasure she had enjoyed in her youth.

She detested the embrace, the contact, the kiss on the face and particularly on the mouth. It was only reluctantly that she permitted her lovers to embrace her breasts and body, for she found no pleasure in it and such demonstrations bored her.

All these details prove that Armande was really a victim of a disease contracted in her childhood, as a result of less serious upsets which an attentive mother could easily have prevented.

Here is still another instance:

Alice M. . . . felt such keen pleasure that she almost swooned whenever she performed the common and daily act of bathing her intimate parts with a gentle sponge. At a convent, she confided her pleasure to a companion, and both of them devised all sorts of tricks so that they could perform the washing together, something which it was not easy to do because of the close watch kept over the children.

Apprehended one day in the washroom, they were severely punished. But this treatment only intensified their desires.

It was then that Alice got the idea that the lips and the tongue were at least as gentle as the sponge. Inasmuch as the latter had been taken

away from them, they had to resort to something else for their intimate caresses.

At night, when everyone was asleep in the dormitory, either Alice or her accomplice would slip into the bed of the other and this intimate kiss would be given as much by the one as the other.

Alice's friend left the convent and the young child, deprived of her companion, suffered greatly. Not one of her friends seemed discreet enough to win her confidence, and it was necessary for a much older girl who had suspected the relation of the two friends, to approach her with a proposition. A new affair began but it was no longer an ingenuous search for a sensation which neither one child nor the other understood. Denise had secretly read many books and knew all about Lesbos and the secret rites made famous by the divine Sappho and her pupils. Excited mentally rather than sensually, Denise made use of her literary knowledge in caressing little Alice. She won her over to the beauty of female love and demanded that she renounce men. She was led to call Alice "Henri" during their relations, and she was unhappy that the extreme youth of her little friend deprived her of any hairy growth, which Denise would have loved to caress.

This illustrates the danger of the custom of bringing children up together, either girls or boys.

This deplorable system of cloistered upbringing still exists because of false modesty which seals everyone's lips and conceals the sad stories of these places where childhood is ruined, corrupted, seduced to vice, perversions, to madness which sometimes is fatally ruinous to the mind and the body.

The child, like the plant, needs light and pure air around him in order for him to develop healthfully and morally.

In the convent, the boarding school, the higher schools, everything is exactly opposite to what it should be. The physical conditions are defective. The food is insufficient, bad, unsuited to different sorts of people, predisposed to aenaemia, to stomach disorders, and unfit for the needs of growing bodies.

There is almost no exercise, the air in the dormitory and the study halls is bad. Above all, there is an absence of maternal affection. The boredom of a monotonous existence, the influence of a collection of different individuals produce fatal effects on young people.

Morally and materially, it is important that the attention of a child should be diverted for as long a time as possible from those organs which later make of the child a man or woman.

The busier the imagination of the child, the more his limbs are occupied in healthful and natural exercise, the less need one fear that he will be troubled with sensual thoughts.

Finally, the child who is kept with his family has little danger of coming into contact with abnormal beings who are already perverted, whether consciously or unconsciously.

Too often is it true that in convents, onanism and sapphism are taught to the young and innocent girls by the older ones. Sometimes, one wicked girl can pervert a whole institution.

In every case, confinement produces a morbid condition in the child's mind, a state that is pro-

pitious for the development of all the fancies, all the faults which may afflict the grown individual.

Even when the child escapes a vice, he may still contract some other obsession, a predisposition to melancholia, to strange fears and inhibitions.

* * *

Homosexuality in the Orient plays an important part in prostitution. It results from many causes. The woman is considered inferior to the man, she is excluded from any participation in public life, she is sequestered. Sexual relations are possible only through marriage; but the latter is not always as easy as one would believe for it is necessary to be able to buy a wife.

Polygamy leads to satiety among rich men and deprives poor men of women. In the cities, young men give themselves to older men or the nomad seizes his revenge from his prisoner or captures his enemy or the son of his enemy.

Pouchet says: "Occasional causes may play a certain part in the fashion of satisfying the sexual instinct, but there still must be some predisposition for one type of sexual act."

Moll says: "Even though one admits the importance of occasional causes, one must not confuse them with those impulses which lead to an act of perversion when a man, long a victim of sexual perversion, finds the opportunity to satisfy his passion with another man; it is not necessary, however, to consider this encounter the occasional cause which has awakend his inclination. Here is an example of what may be called an occasional cause in the case of a predisposed pervert:

"There was a certain individual who, up to that

moment entirely normal insofar as he had had relations only with women, went to Paris and there made the acquaintance of someone who asked him to accompany her to her house. He accepted the invitation and, greatly excited, asked to pass the night there. The young person undressed and the man discovered that he had been pursuing a man dressed like a woman. Under normal circumstances, the mere idea of union with a man would have been enough for him to avoid any sort of physical contact. But he yielded and let himself be masturbated by the other one and, from that moment, became the victim of the worst sort of sexual perversion."

One should also mention the importance of moral contagion and unfortunate examples. A boy who is addicted to homosexuality and who has been raised in a boarding school is able to spread this vice to all his friends. This young man may consummate his act by thinking of a woman; his whole sexual development gradually takes the wrong direction and he will end by becoming a pervert and will find his only satisfaction in anal coitus with young men.

We have mentioned the association of young people of the same sex as a factor leading to homosexuality and we have quoted "A Biribi." Other examples of this may be found in penitentiaries, houses of correction. The conditions which necessitate the deprivation of liberty, the limitations placed on social life generally, the monotony of the life, sleeping together, performing in public all one's natural functions, the inequality in age,

imitation, threats, violence, all these factors lead to homosexuality.

Doctor Perrier, the doctor of the house of detention at Nimes, has made a profound study of homosexuality in prisons:

“Most of the prisoners have little taste for pederasty, although there are its devotees. But these are usually the old debauched prisoners who turn to the abominations of Sodom for their pleasure.

“In the case of active pederasts, according to one of them, the sensation produced by the act is most thrilling when the other party is also aroused and his organ firmly grasped; then, at the psychological moment, the spasmodic contractions of the opening increase the pleasure. And when one seizes the organ of the other with both hands, the pleasure is prolonged.

“When the organ of the passive partner is soft, the act is induced more for some material interest than through passion and the pleasure is not so keen. In order to have the most joy, the pleasure must be shared by both.

“. . . Here is a lad entered in the gaol-books and for the first time classed as a convict, without money, unexperienced, thrown into an environment of hardened criminals, people who are utterly ruthless for the most part. He is obviously an easy victim. The little one is fondled, caressed, tobacco is offered him, etc. Enchanted, he asks the reason for so much attention. Soon obscene remarks, libidinous allusions force him to see a portion of the truth, but he is reassured when he is locked in for the night, in a small cell. One fine night, how amazed he is to see one of his admirers

slip into his bed. He wants to cry out, to protest. But persuasion, threats, reminders of past favors, weaken his resistance. He yields and defiles himself. Most of the time, he is treated like an object of common use. All evening long, his lovers succeed each other. The odor of coitus excites the vile mob of pederasts. The unfortunate young man, under fear of being ill-treated, is forced to submit to their will and brutality. What happens? Gradually, he becomes accustomed to his role of woman and even becomes the aggressor. And it is in this fashion that this youth, almost a child, whom the prison is supposed to reform, is changed into an infected beast who only bears the name of man."

The large majority of prostitutes come from the poor classes. Some contract the vice as a result of mutual debauchery among people who sleep together and who lack the pecuniary means to find women. In some cases there is a lack of mentality, of a moral sense, in other cases there is a weakness of character, an absolute absence of will.

CHAPTER IX
CONGENITAL UNISEXUALITY AND
PLATONIC LOVE

Platonic love is a noble exaltation which is manifested by the clasping of hands, sentimental encounters, an arm thrown around the other's neck, waist, shoulders, timid caresses, fatherly and brotherly kisses, kisses on the outer garments with the same devotion as on the most intimate parts of the body, privileged kisses which are considered chaste; nights passed together, out of doors, or at the window, or in a room, whispering close together, sleeping in the same bed, with caresses and with or without sensual acts for, according to Plato, infrequent sexual acts are regrettable but not criminal mistakes. The sexual acts vary; there is perineal coitus, coitus between the thighs; or there is coitus between the buttocks which must not be confused with sodomy; there is also mutual onanism without words, with complete silence before and after. Buccal coitus is also per-

mitted, with contact of the body, not with kisses on the mouth. In general, homosexuals have definite habits in regard to these pleasures, each one following the same method or methods consistently. Their tastes generally do not vary.

The homosexual does not like to imitate the act of union with a woman.

Two free homosexuals have physical connections according to their physical makeup and the influence that one has over the other. Their satisfaction may be procured simply through contact or an embrace or perhaps through some type of coitus which they prefer.

Congenital homosexuals, looking for a young man of the same type, according to Plato, finally possess him through imitating their ideal, and urge him to do the same. They are eager that as far as possible they should resemble the model the ideal of which they are always conscious of. Very soon after the young man has encountered his lover and listened to his conversation, he begins to admire profoundly the passion of his lover and realizes that the love of his parents and all his other friends is nothing in comparison to the love of his real friend, awakened when he sees him or touches him, at any of their encounters.

Thus the young man soon learns to love but he does not realize the nature of his affection and does not know how to express it. But he does not think that his affection is love; he calls it, and believes it to be friendship. At the same time, almost as much as his lover he wants to see him, to touch him, to embrace him, and to share his bed.

The young man, led on by a desire he does not

suspect, holds his lover in his arms, caresses him tenderly, and while they lie so close to one another, he is incapable of refusing the favors which his lover asks of him.

Two lovers, says Plato, can disdain these ultimate favors. He adds, however: "But if they have chosen a less noble path, contrary to philosophy, but not to honor, they cannot help a kind of intoxication or some other lowly state, for their unleashed passions uncontrolled by the soul, can lead to only one end; afterwards they will again act in a way most worthy of the applause of the populace. If they have been satisfied, they will renew their pleasures more than once, but only infrequently."

Nevertheless, there is a chaste form of platonic love. A confirmed homosexual and a chaste heterosexual can thus achieve a love that is absolutely noble.

A man has been known to refrain from possessing a woman whom he loves because another person possesses her. The same thing can be true of the love between a homosexual and a heterosexual.

The homosexual and a heterosexual can thus succeed in realizing this platonic affection which is the ideal of certain men and women, without the factor which produces a sexual difference from the social and worldly point of view. The result of such an affair is friendship and devotion.

But homosexual love affairs which have begun in all innocence, do not always end up so well. These affairs, like others, are strained by constraint, and they seem to be sexualized in direct

proportion to the number of difficulties raised. It is a common occurrence for chaste homosexuals, seeing that they are ridiculed by everyone, and realizing that homosexual love without physical union is considered no better by normal men than homosexual love with physical union, to be led by these facts to sexual love. Often men are noticed who have a strong friendship for each other and who seem to have a feeling that is rather excessive for friends. But this is no reason to accuse them. When one has no means of knowing, one does not have the right to suspect.

CHAPTER X

REPUGNANCE OF THE OPPOSITE SEX

Sodomy or anal coitus is one expression of homosexual desire but it is not an absolute need, unless the homosexual is greatly smitten and wishes to play the part of a woman for his beloved.

In general, the homosexual commits the act of active sodomy or submits to it, only as a result of depravity, vulgarity, and even then he practices it alternately with buccal coitus.

Among homosexuals, unions with the sex towards which the homosexual feels no inclination, satisfy him only for an instant and seem a very low sort of act to him. They consider sodomy a fatiguing and animalistic act, although any sort of sexual act with the man of their choice can delight emotionally. The homosexual, even while remaining a pervert, may seek a mistress for reasons of pride, or because of business, or as a mother to his children. He does it out of vanity, for reasons of selfish interest. But the more loved he is by his wife, the greater his need of being devoted to a pretty, wise, and fashionable mistress, the

more will his homosexual desires be excited. A horror of women is not a normal characteristic of the pervert, and is not even an indispensable quality of the most definite type of pervert, but it may be acquired. Women may seem sympathetic, disagreeable, or indifferent to the homosexual according to circumstances and their own character.

As soon as women humiliate, disappoint, or shackle the homosexual, however, his sexual coldness changes to hatred, to repugnance. The odor of women nauseates them, they become sensitive to the menstrual odor, something that previously had not affected them.

In regard to perverted women, it is often asked whether the Lesbian can become a good wife, an affectionate mother. This subject will be clarified by some examples, selected from life.

In the eyes of the female pervert the act of coitus is painful, humiliating, vile. Whatever her good intentions may be, no matter how rigid her self-control is, she can only succeed in tolerating it and she will always suffer from it.

The pervert can never play her part properly at the side of a normal man. It is impossible for her to do this, as, every moment, her whole being is wounded, irritated, upset. If she forces herself to perform her obligations, her nerves, her disposition will be deeply affected by it, and her mental condition may be upset.

Madame D. . . . who was a perfect example of the masculine woman, was married without suspecting the curse with which nature had afflicted her. A beautiful woman, intelligent, full of intellectual strength, she was completely adored by her

husband, a very normal person who was extremely virile.

The conjugal relation was dreadful for her. And, far from accustoming herself to coitus, the young woman reached a point where she was constantly haunted by the fear of conjugal caresses. Aside from the matter of physical contact which was so hateful for her, she honored her husband, had a deep love for him and kept from him the torment to which his caresses subjected her.

Thus the husband did not suspect his wife's repugnance. She forced herself to hide it through her goodness, her feeling of obligation, and also because she realized, after discreetly questioning her friends, that her husband could not be reproached for anything and that it was she, herself who was abnormal.

At the close of two years of martyrdom, she decided to consult a doctor. The latter, a specialist in nervous diseases, found disturbing symptoms in her, due to the fear she suffered from and the superhuman effort she had made to conquer her distaste.

After he had heard her complete story, the doctor was convinced that he had before him a confirmed type of pervert.

The case seemed most serious to him. The young woman had exhausted her resources; she confessed herself vanquished, and vowed that she would have to admit her feelings to her husband, would thereafter refuse his attempts at coitus, and this would mean the ruin of the household which had seemed to be flourishing so well; if she struggled any longer, she would succumb to the

nervous disease which threatened her. Even then, she had slight hallucinations, an unhealthy obsession for certain thoughts, certain words. After a few months she would belong to the unhappy group of the mentally disordered. Everything depended on her husband.

The doctor advised some insignificant treatment for the young woman, and did not reveal to her what he had concluded from his examination; then he asked that Mr. D. come to visit him.

He had decided to act in accordance with the character of the man he was about to meet.

With the husband in his room, engaged in conversation, the doctor quickly saw the sort of person with whom he had to deal.

Mr. D. was a good man, perhaps notable in his industrial work, but he had no intellectual culture, he was incapable of accepting new ideas and narrowed to a rigid circle of principles of banal morality.

If the strange character of the person who was his wife were revealed to him, he would be stupefied, would call the doctor mad and would never admit that his wife, a beautiful woman, full-breasted, wide-hipped, could have exactly the same instincts as he had, from the sexual point of view.

And if, through argument and proof, the doctor succeeded in convincing him of the truth, it would unquestionably be still worse, for the husband would hold his wife in hatred, in disgust.

Doctor X resolved to lie, for the sake of the household.

He was aware of Madame D's sterility which only

convinced him of her constitution. Thus he told the husband that his wife suffered from an infection in her genital organs which necessitated, in the first place, complete sexual rest for many months, then the resumption of conjugal relations, but with extreme care and restraint.

He knew that it was necessary for Madame D. to know that she was temporarily relieved of her burden, in order for her mind to be set at peace again, and then he counted on her strength of character to make it possible for her to accept a moderate, limited mode of married life.

Mr. D. really loved his wife. He submitted to everything the doctor demanded and his wife recovered her sanity. As the doctor had prophesied, she would never be able to conquer her hatred for coitus but inasmuch as the latter was imposed on her only at infrequent intervals, she yielded without being terribly disturbed.

However, the inevitable finally happened. Her true nature was revealed to her when she accidentally became intimate with a woman friend. She conceived a mad passion for the woman, confided in her, and the result was that she finally tasted with her all the intoxication of Lesbian love.

More fortunate than Madame D was another young woman whose temperament was very masculine and who became the wife of a homosexual who, like her, was ignorant of his condition.

The young couple awkwardly tried to love each other in natural ways, and privately bemoaned their repugnances, their failures which they were forcing themselves to experience.

At the end of their rope, they consulted Doctor

X. The latter made a complete internal examination of the young woman. He came to the conclusion that she was sterile and totally unsuited for normal love. Similarly, although not impotent, the husband seemed incapable of practicing coitus in the normal way without having his sanity affected. After having revealed their condition to both of them, he advised them to cease any conjugal relation whatsoever, inasmuch as it brought no pleasure to either one.

Also, he advised them not to separate in their friendly relations, but to continue to love each other, and above all, to be frank with each other, to confess boldly to each other all their desires.

The young people obediently carried out his orders and the result was what the doctor had cleverly foreseen; the result was a complete comprehension of their natures and the discovery that they complimented each other perfectly and that they were able to enjoy the most thrilling experiences together—provided that they exchanged their roles.

These two examples could be added to indefinitely, differing only in detail. The net result would be the conclusion that the homosexual can adapt himself to a normal union.

In the numerous crimes committed by wives upon their husbands, when the motive for the act is the hatred they feel for the latter, the real cause for this hatred which drives them to action is a sexual misunderstanding.

The factor that can awaken in the soul of a woman an anger which is powerful enough to give her the thought of murder, is the misunderstand-

ing which proceeds from a sex which is wounded in its instinctive inclinations.

If one studies physiologically the women who have murdered a man through hatred, one will see that they are all perverted. They are men disguised as women and they are revolted and outraged at the sexual subjection they had to suffer.

There are many women who, without being tainted with homosexuality, seek the satisfaction of love with companions for different reasons.

It is the fault of the husband or the lover when they seek from a woman that which they cannot obtain from the former.

When a woman whose spirit cries out for love is driven from a man, the cause may be egoism, selfishness, cruelty, pedantry, or impotence on the part of the man.

Madame N. was pretty, and warm-blooded. She loved her husband and felt no repugnance for his embraces although the latter did not fill her with rapture. This was not her fault but was that of her husband who had married her only for her dowry and preferred to exercise his arts of love-making on his mistress. Madame N. knew the truth, suffered, then consoled herself with a woman friend, who found it an easy matter to convince her that all men were no better than her husband, that it was foolish to suffer for them, and that one could safely and discreetly enjoy infinitely sweeter thrills in the company of a woman.

Madame O. who had the customary dowry, had married a penniless officer. She had three children and thought she would die of her suffering. She went through all the grief of a devoted mother

who lacks the money necessary to bring up her children properly and to give herself the things which she herself needs.

She separated from her husband and, as she was very emotional, satisfied her passions with a Lesbian from whom she had nothing to fear in so far as adding to her progeny was concerned.

Madame T. was not deserted by her husband, but her temperament could not be adjusted to the rule of hygiene which brought her husband to her bed on Saturdays but convinced him that her chastity should be preserved the rest of the week.

By chance she met a Lesbian who had an overwhelming sensuality. Madame T. had no need of complaining of the week long abstinence of her husband as far as this new friend was concerned. Unquestionably this homosexual liaison had the best effects in the world. Discreetly and without danger, it kept Madame T. from masculine attachments that might lead to scandal and dishonor.

In the case of those perverts who are devoted to artificial coitus, the question is more complex. Often, it is true, the woman will remain faithful to her husband if the latter will agree to vary and spice their relationship with the devices she finds so essential. But it also happens that this sort of woman has no love for a man, is irritated by his ways, and cannot be aroused in his arms.

It is necessary for her, in order for her emotions to be satisfied, to find a woman friend, to whom she reveals herself frankly, with whom she shares fancies that are sometimes morbid, sometimes absurd, always unusual.

There is a natural camaraderie among women,

an understanding of all their whims, a silent sympathy with all their tastes. If it happens that through curiosity or some other motive they adopt sapphism, they can become adepts in it and give way without shyness or timidity to the ways of passion that they hesitate to explore with their husbands.

Woman is naturally a flirt and, knowing the prestige the influence of her grace, her comparative modesty, her devotion to the aesthetic, in the eyes of men, will not willingly consent to descend from the pedestal she occupies in men's eyes. She has a good reason for this. A man hates a sensual woman. He is repelled by that which seems too much like himself. He does not enjoy sharing his pleasures with one who is his equal sensually. Thus the woman who wishes to keep her supremacy over a man will do well to veil herself in mystery and disguise her real desires.

But as a result of the fact that the woman always plays a part in her love affairs, never abandons herself completely to her impulses, she will never know all the rapture that a man experiences.

For certain women, sensual, curious, imaginative, who have lustful desires and who wish for experiences they can never dare permit their husbands or lovers to offer, there is an incomparable joy in realizing their desires without restraint in the company of women, sharing complete intimacy and perfect understanding.

We once asked a pervert: "What is it that you get from your woman friend that is more precious than what you can get from your husband?" She answered eagerly: "All that he thinks I know

nothing of." This is the truth, that women can realize through another woman all that she does not dare accept from her husband.

The truly sensual woman homosexual who can enjoy masculine love, has a horror and fear of men. Everything warns her and makes her afraid of her masculine adversary. She adores sweetness, sympathy, feminine tenderness, and is delighted with childish caresses, contacts with soft hair, pleasantly perfumed.

To all these feminine charms she contrasts the bold laughter and deep voice of the man, his rough skin, his bristly beard, his brusque gestures and the brutality of his embrace and coitus with him is physically horrible to her as it is painful to her revolted spirit. She adores woman as much as she despises man.

In the middle class, the sentimental lesbian is rare. The women perverts are often sensual people who are not satisfied by the love of their husband and who fear a love affair with another man, or merely women who are attracted by femininity.

It is undeniable, however, that certain women, disillusioned by the conjugal realities, are attracted by unnatural love through their expectation of finding a tenderness that has been denied them, a gentleness in love with which the embrace of a man and his egotistic and despotic love have been unable to provide them.

We do not believe that women are constituted very differently from men in regard to love, from the intellectual point of view. But, just as each individual has his own particular disposition, educa-

tion has an undeniable influence on women as on men.

In our type of society, the young girl of the middle classes is brought up for the sole purpose of marriage and trained to be the self-efacing companion of a man; she is not given, she is not permitted any other important intellectual notion; she has no other stimulus for her thoughts which thus are always filled with love, inasmuch as this will be her only occupation, with its accompaniment of maternity.

At the same time she is obliged to guard her chastity and the result is a strange sort of creature, eternally dreaming about love but eternally frightened to face its realities.

Knowing nothing about the facts of life, unable to understand that man, relieved of a perpetual mental obsession of love by his outside interests, will give her only physical care, she dreams of an unattainable love.

If her husband is gentle enough not to brutally smash all her illusions, she will resign herself to a love very different from that she had dreamed about and will find rapture enough in her children. But if, on the contrary, her husband is awkward and brutal, the woman is deeply wounded and acquires a need of finding some sort of compensation outside of her household.

If she still has illusions about men, she will find herself a lover; if she has begun to hate all men, she will turn to women.

Philosophers, sociologists, psychologists, all take pleasure in declaring that not only are the sensations and emotions of the woman different from

those of the man, insofar as love is concerned, but that as a result of instinct it has in general a greater influence on her mental life.

In the case of the man, it is said, his sexual desire is separated much more easily from his other instincts than in the case of a woman.

This fact is universally true; but, as we see it, the cause of such a condition is not the mental constitution of woman and her natural instincts, but the education which is given her, the social position which revolves upon her and the trend given to all her thoughts.

If a woman, deserting chastity, falls into worse errors than men do, it is due to the fact that society does not permit her a life outside of marriage. In the case of men, their passionate desires are counterbalanced by the interest they take in their business, their ambitions, etc. Women can interest themselves in nothing that is outside the realm of emotion. If the latter conquers her she is only its defenseless victim.

CHAPTER XI

UNISEXUAL SADISM AND MASOCHISM

Masochism is a sexual anomaly which has been thus denominated by Von Krafft Ebing because it was the subject of the tales of Sacher Masoch. This writer was interested in depicting men whose sexual pleasure was achieved through subjecting themselves to women, even to the extent of being ill-treated by them, either in order to arouse or facilitate sexual joy, or as a substitute for sexual excitation.

The individuals affected by this anomaly are perverts who only find satisfaction when they play the passive role in painful or humiliating practices. They are beaten, slashed, trampled on, struck by the object of their passion.

In the case of homosexuals, the pain may be either physical or spiritual. In both cases it is enough to provoke sexual satisfaction with all its physical effects, and contact with a person of the other sex is completely unnecessary and may even

be absolutely repugnant. Sexual relations may lose all their significance and may only awaken disgust. The mental thought of being treated cruelly or of some form of subjection is often sufficient to provoke erethismus.

Doctor Moll has given an excellent example of an individual subject to mental pictures. The person wrote his autobiography for Doctor Moll.

“The mental images which I have at the moment when I abandon myself to masturbation are of a sexual nature. When I was ten or twelve years old, I imagined that I was under the control of a man who excited me in different ways; much later, when I was grown up, the role which I imagined I played in the sexual act was always that of the woman. Kisses on the anus and the entire body were important in my excitation, but above all I felt the desire to be beaten, especially on the buttocks, by the man I loved. I think that it was with lust that I would submit myself to all these cruel acts. I would have been glad to receive blows and I was sure to have an ejaculation when submitting to this treatment. It was a complete servile submission.”

Moll says that he knew one of these perverts who achieved complete satisfaction only when the man with whom he had relations beat him on the back with a brush until he bled. This act was necessary for him to reach consummate pleasure.

Spiritual pain is sometimes the only way in which certain homosexuals can experience sexual lust.

In regard to these people, coitus with a women leaves them unimpressed. The thing that is

necessary for them is the spectacle of a man performing coitus.

Masoch said: "Some find a sad pleasure in the infidelity of the loved woman which results in the supreme rapture."

Again we quote from Von Krafft. This is an excerpt from an autobiography of a homosexual. "One of my constant desires was to know whether the strange wishes which dominated me from the sexual point of view were also found among other men and, ever since the first information which I obtained through chance, I have made numerous researches into this matter. A series of prostitutes in Paris, Berlin, Vienna and other places, have given me some information on the subject, and in this way I have learned how numerous are my companions."

In summary, one should call masochistic an individual who enjoys his own suffering, just as certain passive sodomists take pleasure in the sexual joy of the other, or one who has a need of being mistreated, made to suffer, in order to achieve a satisfying organism. It is possible that all true masochists end in obtaining that which they desire, but it is less common than one believes, and it is important not to confuse the man who seeks the symbol of pain and humiliation and the man who is aroused to lust by the same pain. Abstinence and the wear and tear of debauchery may impel the abnormal to turn to masochism, whether they be homosexuals or heterosexuals.

Certain people undeniably get much pleasure from making their victims suffer. The story of the Marquis de Sade is well known. He reduced his

practices to a theory and he created the famous premise of bloody pleasure and maintained that, in sexual relations, the pleasure of one is measured by the sufferings of the other.

There are men who can experience sexual satisfaction only through violence. Such was the individual mentioned by Von Krafft Ebing.

Pierre de Boismont tells of a sadist who forced his victims to place leaches on their genital organs before he would have intercourse with them.

There is, however, a difference between those who like to bite, to pinch gently, to torture the woman they love, who ask that she refuse to give herself willingly and prefer to take her by violence, and those who violate young girls, brutally plunder maidens. The man who seeks a mock conquest in which he knows he will be the conqueror is a false sadist, a jaded person who amuses himself with symbols, a bored person who demands something more than physical satisfaction from sexual intercourse; the violator of girls and of children is a brute who cannot have sexual realization without real suffering on the part of his victim. He is a true sadist, cruel, and possessed of a violent and destructive imagination.

Ulrich has recounted the case of V . . . de Zastrow who sought young boys who had not yet reached the age of puberty. In 1869 he was prosecuted in the courts for all sort of cruelties which he had inflicted, bites on the face, wounds, mutilation of the testicles. A similar case was that of the schoolmaster of Landsberg who had such a passion for the boys that he would bite their cheeks until the blood flowed. A boy of fifteen was the

victim of a friend of fourteen; the mother of the former had noticed that her son had wounds on his arms, loins, and thighs. It was learned that this boy had been paid by the other to permit himself to be pinched vigorously. When he cried out and wept in pain, the sadist would continue to pinch him with one hand and masturbate himself with the other.

Among women masochism is found often in essentially passionate women. Many of them, in the midst of their joy, plead and supplicate as though they were suffering the most intense fear, the most agonizing torture. It is all in their imagination. Their masochism exists in the dream state, if not in reality.

The tendency toward spiritual masochism is extremely widespread among women. Their faculty of becoming enamoured of a cruel and egotistic being, male or female, of adoring him, being faithful to him, being absolutely devoted to him at every moment, is nothing more than mental masochism. That is, it is an unfortunate need of being tormented by the object of their love. As a matter of fact, a tender feeling for another individual can exist in a normal person only if there is a reciprocity of the feeling. If one continues to love even when one perceives indifference on the part of the loved person, it is proof that one takes a secret pleasure in suffering.

More frequent than the cases of intellectual masochism in regard to husbands or lovers are the cases of real masochism. There are women who love to be flagellated and this flagellation which they beg for helps them to lose themselves in mas-

culine passion and their possession of their companion, in the case of homosexuals, is the more ardent as the flagellation has been more violent and more prolonged.

Sadism among women does not reach the point of murder as it does among men as, for example, in the famous cases of Jack, the Ripper, Vacher, Papavoine, etc., but, although different in form, their sadistic crimes can be as excessive and as frightful, or even more so. The frequent martyrdom of children at the hands of their mother or mother-in-law is always the result of a sadistic crime, even though it is not accompanied by any apparently lustful acts.

Very often feminine sadism is satisfied through the imagination, or through acts which aggravate or stimulate the imagination.

Whereas the sadistic desire of the man can be satisfied easily enough by the unfortunate prostitutes whom he can procure, obedient and submissive to his whims and incapable of restraining his cruelties, the woman has little opportunity to put her dreams into actuality. Her only resource is to satisfy herself through spiritual means or by attaching herself to children.

Many women who are subject to sadism satisfy themselves by imagining ferocious acts without ever trying to put them into execution, or else by making childish demonstration.

There was one female homosexual, a demi-mondaine, very rich and famous, well known for her strange whims in the houses of prostitution which she frequented, who could enjoy real sexual pleasure only when the hands and lips of the women

she caressed were covered with blood. It is very easy to simulate blood with a little carmine diluted with glycerine.

We have also heard of a woman who suffered from an unusual form of neuroticism. Although her sadism was satisfied by men, she was an inveterate sapphist and it was in reality through a rebound of her homosexual tastes that it pleased her to torture men.

There was no brutality on her part, no physical outrages, and nevertheless, many times she found it necessary to kill her victims.

Very beautiful, very seductive, with a lasciviousness that was apparent, she could conquer whomever she wanted. She gave the impression of a very sensual creature to the men whom she chose, and they had no doubt of the intensity of the passion which they would taste in her arms.

However, when alone with the man, after having excited him to the point of delirium, she would stubbornly refuse to submit to the sexual act. And she would do this with such skill, such deceptions, with such tantalization that the desire of the man would be stimulated and aggravated to such an extent that the man would be maddened, would become a veritable maniac, would suffer an indescribable martyrdom.

For three or four hours afterwards, she would keep up the farce and succeed in preserving her virtue, unviolated by the man whom passion would transform into a madman. According to their temperament, the men would end by collapsing,

or departing, or yielding to a complete mental and physical prostration.

One day, one of her victims, a young man whose heart was not absolutely normal, fell into a swoon from which he recovered only by a miracle. Another was driven so insane that he tried to throw himself out of the window.

The sight of the desire of the male inspired to its height was the only sharp sensual thrill which this strange woman could enjoy from men. Coitus seemed to her an insurmountable horror and even sapphic caresses at the hands of male lips could make her feel only a moderate and transitory pleasure.

Here is another case of homosexuality in the relation of a woman to her husband, related by Moll.

“Madame H. . . ., twenty-six years old, although married and the mother of a child, had never felt the desire to have coitus. Brought up very strictly, as a young girl she was kept in complete ignorance of sexual matters. Ever since the age of fifteen she had regular menstrual periods; her genital organs seemed perfectly normal. Coitus was not only no source of pleasure for her, but she actually found it disagreeable and this aversion became stronger and stronger. She could not understand how such an act could be considered the supreme consummation of love, an emotion which, in her eyes, was too lofty to be connected with the sexual act. It should be noted that this woman sincerely loved her husband, took great pleasure in being embraced by him, but she could not realize that the genital organs had to play any part in love-mak-

ing. However, Madame H. took such pleasure in biting her husband that if she entered into coitus while biting him and as long as the bite was cruel she took pleasure in the act.”

CHAPTER XII

THE SENSES AND UNISEXUALITY

The *Sense of Smell*: Most male homosexuals find the odor of women very disagreeable while they find the sweat of a healthy man pleasant and exciting.

It is readily understood that a young perverted boy, recalling the odor of his own body in solitary sexual crises, will associate the male smell with sexual pleasures. Erotic emotions manifest themselves with great intensity and a great activity of the secretions, that of sweat, for example, and the odors thus produced act like aphrodisiacs and when encountered and recognized in another person will call up again erotic emotions.

One homosexual has said that each individual who attracted him was pictured most clearly in two connections, his temperature and his odor.

Among women, smells have a marked reaction. Many sensual women sniff the smell of the male

eagerly and can enter into an erethismus through it.

It is necessary to distinguish the women who receive no voluptuous impression at all when smelling a pleasant fragrance from those who are intoxicated by certain oriental odors.

The powerful effect of hasheesh and opium fumes on the body is well known, and everyone knows that the direct result is an erotic dream. However these products render women as well as men impotent in sexual pleasures. During these erotic dreams inspired by the fumes of opium, the sex of the dreamer is held as though in a lethargy.

The result is not the same when the smell of these substances is introduced only to an organism without being directly inhaled, that is, when the fumes are brought into contact with the mucous membranes of the mouth, the throat, the nose. Opium and hasheesh when simply smelled in a room where others are smoking them, provoke a more or less marked passionate effect, according to the temperament of the individual, and can lead to the keenest sexual raptures.

There are powders and tablets which are specially prepared to act as efficacious aphrodisiacs when burned in a stuffy room. While they are not powerful enough to make the person inert, they are strong enough to produce a sort of passionate delirium, and give an unusual acuteness to sexual pleasures undertaken while under their influence.

The Lesbians of the harems are particularly fond of this expedient which, even in their sterile caresses, makes them taste forgotten sensual delights.

Certain passionate women prefer masturbation accompanied by perfumed vapors to sapphic love. Others, on the contrary, their emotions stimulated by the penetrating odors, cannot satisfy their desires without one or more companions.

The Sense of Taste: The effects of the sense of taste are closely bound up to those of smell and are almost the same. All smells have a different impression on the senses. While some produce a disagreeable or painful impression, others are pleasant, others irritating. It is impossible to deny that a sexual odor can excite a voluptuous sensation.

In the case of morphinmaniacs, the desire for the secretion of an aroused woman takes sometimes exaggerated proportions, and in their cases an orgasm is excited by nothing but the taste of this liquid which they eagerly drink.

This is, in truth, only an animal instinct in an excessive form; but it becomes a pathologic perversion when the taste for the passionate secretion is enlarged into a desire for the urine of the loved person.

While these aberrations are not frequent, they are not very rare. Perverts who are afflicted with a delirium of passion have their entire being, all their nerves concentrated on the sensual vibration, and this anaesthetises them to all other sensations. Nothing can disgust them, nor revolt them; their normal character is overwhelmed and is temporarily replaced by a sort of demented individuality, a monomania.

Here is an example of this condition, related by Von Krafft; "C. . . ., a proprietor, a retired major

who died at the age of sixty-seven, came from a family where laziness, debts, and moral depravity were hereditary. Ever since his youth, he had abandoned himself to the maddest sort of debauchery. He was well known as an organizer of "Balls of the Naked." His character was brutal and cynical, but severe and rigorous in the military service which he was forced to leave because of an improper affair which was never made public. He lived recklessly for sixteen years, careless of the administration of his fortune and was introduced everywhere as a lively person. But he was avoided because of his lasciviousness. In spite of his frankness, he was made to feel that he could not be accepted by good society. This determined him to frequent the world of working men, coachmen, and the lowest type of cabarets.

"It was not proved that he had sexual affairs with men, but it is unquestionable that, even at an advanced age, he organized orgies with very questionable people, and, until he died, he kept his reputation of being a depraved person.

"During the latter part of his life, he had formed the habit of standing near a building under construction. He would select from the workers who left the place the most filthy and ask them to accompany him. It has been proved that he would ask them to undress and that he would lick their toes; through this procedure he would awaken his sexual impulse which he would then proceed to satisfy."

Catenaro has published a study of an individual who, before the act of coitus, would similarly lick

the toes of a prostitute who had not washed her feet for some time.

Among women perverts it is common to find some whose sapphistic habits have familiarized them with the characteristic taste of the vaginal secretion, when the partner is under the influence of voluptuous sensations accompanied by a venereal orgasm.

When a woman is scrupulously clean and when her health is good, her secretions are normal and emit a characteristic odor. While this odor may be unimportant or even disagreeable to a cold person, it is a powerful means of excitation for the passionate person.

The Sense of Sight: The attraction of beauty is not important for most homosexuals when they are libertines. In regard to congenital perverts, beauty as such hardly exists sexually. It is not beauty which inspires them, it seems to them that the lines of the masculine body are softer than those of the female body.

All children who have a predisposition to homosexuality are eager to see masculine nudity. It is really an obsession with them. This obsession in regard to the organs of virility is pathological. It is a dangerous quality and one should not be surprised at finding it among the effeminate, the degenerates, prostitutes, and nymphomaniacs.

Doctor Garnier has said that there are some perverts who, without going to the extent of seeking men, are admirers of men, eager contemplators of the sexual organs:

“A child eight or nine years old who has a voluptuous curiosity for masculine nudities, feeling an

unusual pleasure when the hairs of a moustache brush against his cheek, is nothing but a vicious child. One may be justified in saying that when such a desire is apparent at so early an age, it will generally lead to morbid impulses."

In general, the woman is less sensitive to appearances than is the man. The latter is usually much more excited than the former by the sight of beauty or by the enchantments of the nude body, or by the sight of obscenity.

Nevertheless the sense of sight plays an important part in the sexual pleasures of women who have masculine tendencies.

The masculine woman is aroused when she views the beauty of her mistress, her graces, the fervor of her gaze, the warmth of lips which promise delicious kisses.

Naked arms and shoulders, the sight of the breasts, all excite her, as does the whiteness and fine texture of the skin. And the regions near the sex organs, the thighs, etc., render her emotionally disturbed.

Many women like to look at suggestive pictures, and the sight of photographs showing people in obscene attitudes throws them into a state of passion despite themselves.

All the organs of male and female generation, either natural or caricatured excite the Lesbian, move her to passion, and, in many cases, it is the sight of these objects which inspires them to the sexual act.

The desire to look at couples performing sexual functions is a taste which readily becomes almost a mania with women as well as with men.

The sight of some one looking at their body or their sexual organs, or their embrace, or their lesbian activities, will awaken inflamed passion in homosexuals of both sexes.

There are two classes, then; those who like to see and those who like to exhibit.

The first are likely to become maniacs the second are subject to madness when their desires reach the proportions of a constant mania.

The passive viewer, that is, one who is satisfied simply by looking at voluptuous scenes, is unusual. Generally, in order for her to achieve complete rapture, it is necessary for her to be caressed by someone at the same time that she watches others.

In sapphic gatherings, the passionate excitement induced by the sight of couples is accompanied by amorous physical pleasures.

In the societies of the eighteenth century and those which secretly exist in our day among women who are associated together to celebrate sapphic feasts, one or more couples are placed in the sight of everyone, but the onlookers at the same time are usually performing similar acts, finally achieving in this way consummate rapture.

Some perverts can realize the supreme joy only when their companion dresses herself like a man and makes gestures suggestive of masculine gestures.

Others reach a high pitch of passion by looking at anatomical sketches of both sexes.

Miss X. . . ., a young girl twenty years old, whenever she was alone, would draw sketches which were faithful representations of feminine organs,

as she imagined them, particular at the moment of sexual intercourse.

The sight of her work would throw her into an ecstasy of passion. The masculine organs had never tempted her, inasmuch as she had only a vague idea of their appearance.

All these aberrations indicate a state of neuroticism among those who are subject to them, a disposition which sometimes disappears with age or careful habits or which may degenerate into complete hysteria or insanity.

The Sense of Sound: The aberrations and the passionate thrills that the sense of sound may result in are of two kinds; music and the spoken word.

Music has a strong affect on the human nerves which no one can deny and which science can explain.

According to the rhythm, the tone, the succession of notes, the sound of the instruments, music can make even those who are least sensitive to melody experience a feeling like crying, like being gay, or the feeling of passion, of a need for cruelty, or a desire for goodness.

I am not speaking of modern sophisticated music which is too complex to induce simple souls to any form of expression but of primitive music which is in deep accord with human emotions.

In Africa it is the rhythm of the drum which arouses either a warlike zeal or a voluptuous desire in the emotions of the listeners. Spanish passion moves rhythmically with the national dances.

The great mystery of exotic passion is felt in the strange music of India, Java, China.

The rhythm of music seems to affect the auditive nerves just as tickling seems to affect the sensitive nerves of touch. It is rhythm that men find the most important element in music, in dancing.

Mantegazza has said that the dance is strongly attached to the sexual instinct and this is what he has demonstrated on the matter: "The circles that are formed so rapidly, the langorous movements, the delightful arts of coquetry comes to be associated with palpitations in the breast, and the mingling of warm sighs, fleeting glances, the touch of breasts and the embrace around the waist, all these have their effect. It is in the dance that the man, happy to feel pressed in his arms a vivacious creature whose movement seems to complete accord with his, experiences one of the sweetest sensation in his life, and it is in the dance that the women, with all the passion of her emotions, feeling herself enthralled by a hand which holds her close to someone's chest, does not know whether to come closer or run away and becomes forgetful of everything. It is with an inflamed face that she is returned to the arms of her escort and the latter can easily see the struggle she has been having. The wealth of lights, the splendor of the clothing and all the forces of luxury increase to a marvelous degree the pleasure of the dance without changing its intrinsic nature. The dance in its proper accomplishment is a pleasure that is truly thrilling and maddening to the emotions."

In popular songs, in the operas, in Church melodies, it is love which is always described and often the sound of the voice of a loved woman makes the heart beat.

Among perverts, music is a means of seduction; many are dreamers, and talented; many others are vain and eager for flattery. In the case of children of delicate health, of rather disturbing tastes, or in the case of sedentary children, music is a reason to keep these children away from crude and noisy children. The effect that music has upon children is still stronger in the case of homosexuals, and the results produced by music on these strange beings help in their tendencies.

“The sympathy and passion inspired by choir boys, young musicians and young and even old singers are well known. So many people have not learned to distinguish between the musician and his music, between the man and the sensations or the emotions which he awakes. More than one person has been seduced by the music of some individual.”

A man with a musical talent, not badly formed physically, can make his way in the world of homosexuals; he will have complete success, and his rewards may range from tributes to his vanity to those of money, from a purely worldly point of view, from relations of good friendship to a realization of homosexual passion, to scandalous affairs, to lustful interests.

Music in this respect is a profession that is superior to the theatre, and every one knows the close relation between homosexuality and the theater, as close as that between the normal man and the theater.

In the countries where the study of music is widespread, in Germany and Italy particularly, it may be seen that the attitude toward children, to

their upbringing, the attitude of the world when they reach adolescence and later, facilitate, for the homosexual, a taste for and the study of music.

In the case of the feminine pervert, the voluptuous effect of the spoken word, the cries of love, the exclamations of passion, add infinitely to the rapture felt at the time of passion.

Certain aberrations connected with sound should be mentioned as psycho-physiological documents:

Madame C. . . ., a young woman twenty-eight years old, apparently very chaste, without a lover, and who had a husband of a very cold temperament, had homosexual relations with one of her women friends. But, singularly enough, the thing which stimulated her sensuality most was to imagine a stream of urine falling. It was not necessary for her to see this act, but merely to hear it. She confided in her indulgent lover. The latter arranged it that when the two were together they would be near an open faucet and could hear the jet of water rushing into a bowl. Then the passion of Madame C. would reach a point of frenzy.

I know a woman whose pleasures reaches superb heights when her lover embraces her while crumpling slowly a piece of paper.

Certain noises evoke passion in certain women because they recall to them the circumstances under which they fell in love.

Sometimes, extremely pious women are extraordinarily excited when they receive secret caresses in a church, while listening to the sonorous tones of the priest or the organ.

One pious woman, having at her side a friend

with whom she had relations felt a titillation which gave her the keenest thrill when she heard the sound of the chimes during mass. The golden and impressive sound seemed to go through her and arouse her sex, give her life.

The Sense of Touch: The phenomena of the tactile sense are especially interesting in regard to love. Two persons in love need only touch each other, approach each other, to arouse the sensitive tactile nerves and reach a state of erethismus. Contacts which under other conditions would be ignored, become sources of joy. The lips tremble and permit whispers not words, to issue forth, one breathes more quickly and out of one's breast comes soft sighs. At these moments when the mind ceases to function, when emotion fails to reason, all activity reaches a high tension and this is concentrated on the search that the most sensitive parts of one body make for the impassioned organs of the other. The hands reach out, the lips meet and exchange warm kisses.

In homosexuality this is especially important. The pervert places great emphasis not only on the sight of virile organs but also on the touch of the organs. Passionate homosexuals dream constantly of well shaped genitals belonging to an individual of the same sex, while normal men pay little attention to the sex organs themselves. Kisses, caresses, embraces are only a preliminary to taking possession of the organs themselves, and it is the act of coitus itself that produces an orgasm. Among homosexuals, it is precisely these preliminaries that make them feel pleasure; the desire to possess the loved object is not always felt by them,

and often the spasm takes place at the time of the preliminary caresses.

There are congenital perverts who do not wish to possess men but who are passionate admirers of the sexual organs and whose desires are concentrated on touching the organs.

When the pervert is certain of his impotence with women, he looks for a friend who will understand him. Then begin the caresses, the kisses, the fingering, the stroking and mutual onanism. It does not always happen that the homosexual performs the act of sodomy. In some cases he prefers buccal coitus. This provides him with a satisfaction of his tactile sense and is in some way associated with the sense of sight.

Some sensual women who are completely normal imagine that they are touching objects which they think bear some resemblance to the male organs.

In the embraces and caresses of female perverts who practice lesbian love only because of the absence of natural love, both of the women sometime deceive themselves and persuade themselves that the contact of their fingers or of some sort other object is similar to the penetration of the male organ in their bodies.

It is thanks to her imaginations that a woman can get the illusion of coitus with another woman or alone. And this phenomenon is an aberration of the sense of touch.

Among the neurotics or the insane, hallucinations of touch are very frequent. Such a sick person may be convinced that she was attacked in the dark; she declares that she did not see the person who violated her but that she felt someone take

possession of her; she suffered a thousand tortures and now believes she is pregnant.

The morbid condition of perverts who are affected by aberrations of the tactile sense is obvious although in appearance they may seem absolutely sane; among women there is a remarkable lack of spiritual conscience when they yield to the most ridiculous and revolting sort of impulses. When they are face to face with normal people, they blush; but as soon as they find a companion, their impudence is really shocking.

CHAPTER XIII
UNISEXUAL LOVE IN GERMANY AND
ENGLAND

Von Krafft Ebing has asked that homosexuals be accorded just treatment, inasmuch as every man has the right to satisfy himself sexually. Since this right is recognized in the case of heterosexuals, it seems unjust to deny it to perverts. In Germany every homosexual asks for repeal of the law against perverted love.

Krafft Ebing declares that the homosexual is a sick man rather than a perverted one and that he should awaken pity. He says that the homosexual is in a difficult position; on the one hand he feels an abnormally strong attraction for his own sex, the satisfaction of which seems inoffensive to him; on the other hand he is oppressed by a public opinion that criticises his actions and a law which threatens him with harsh penalties. On one side he is afflicted with a condition which can lead him to suicide or a serious neurotic disease; on the

other he is faced by shame and the loss of his social position. Thus society, taking account of these facts, should not condemn him, and the law should not punish those who keep to the limits laid down, so to speak, to normal love.

The Legislator does not find sexual satisfaction outside of marriage reprehensible in itself; if the pervert feels an abnormal emotion, it is not his fault, but that of an abnormal predisposition; his sexual desire may seem very repugnant from the aesthetic point of view, but, in the eyes of the homosexual, it is a normal desire. In the majority of cases, the homosexual's sexual instinct is manifested with normal intensity and it does not seem an unnatural tendency to the homosexual.

One must not confuse the pederast with the congenital pervert; in the first case there is an impulse of taste, like a search for satisfaction. There are vicious people who do not attempt pederasty in their youth. But when they are older, when they have tasted all forms of passion, they give themselves up to pederasty. Many are satiated by it. There are very sensual people who live only to satisfy their insatiable sexual appetite. They always seek new means of satisfaction. Sometimes they finally reach a state where nothing does any good, when women and the pleasures ordinarily given to them are of no avail. Their desire persists even when their virility has declined. Their imagination proceeds to invent new niceties. The depraved man seeks a woman again in different positions. He tries again and finally arrives at anal coitus. This act gives him a certain pleasure. The novelty of it and the new excitations give him a

thrill. Then his virility again becomes weakened, disappears and the active individual becomes the passive one and takes pleasure from seeing others perform the act.

The pederast is an infamous being who inspires vice in others and the means he uses; the person who submits extorts hush-money after having been the accomplice of the depraved one. Both should be punished as severely as possible.

It is a mistake to suppose that true homosexuals are necessarily stray sheep, depraved, devoted to the search for pleasures that good men will have nothing to do with. The pervert will love only the man or youth he is able to love. If he is not permitted a free choice, he will love the most suitable man, the finest in his environment and the most accessible. If he is unable to realize all his whims, and does not dare to take a man of a low class or a young boy of his own class, then he will be satisfied with the sexual friendship he is permitted.

The same conditions will be found among male and female heterosexuals. Many of them cannot obtain the people they want and they either satisfy themselves with someone else or learn to abstain. Many normal men of good repute are completely transformed, and corrupted and have vices analogous to those of homosexuals.

The great German psychologist Krafft Ebing pities homosexuals, but it seems to me that they are not to be pitied for they are exceptional beings; they suffer only what all nobler men suffer, that is, a struggle between desire and conscience. The world is no more unjust to the pervert than to

the normal man. As for ordinary or lowly perverts, they are no more to be pitied than are the drunkard or the inconstant lovers.

In Germany the law is unjust for it does not decrease the number of sexual acts among men. The entire army is full of men who will buy and will sell themselves, so it is said by those who know.

The law is of unequalled severity even when there is no extortion, no abuse of confidence, no seduction of minors, no violence, and even when there is no sodomy.

Those homosexuals who claim the virtue of perverted love are those who envision the homosexuality of the Greek philosophers. Greek philosophy considered congenital and acquired perversion as a natural condition, characteristic of human nature; the science of today, embryology, has also proved this. It also shows that heroism, male virtue is not contrary to human nature.

The homosexuals who think in this fashion have a right to their philosophy. But one cannot say the same of those homosexuals who perform all sorts of infractions of certain rules of conduct which civilized man should observe; all their attempts to seduce boys who have not yet reached puberty, are the acts of violence or of infamous and public indecency should always be subject to punishment.

Krafft Ebing says: "The public believes in good faith that perversion is an error, a vice, and it condemns all who are afflicted with it. The Judiciary (in Germany) very often shares this opinion and prosecutes the supposed vice, punishes it.

Some perverts believe that perversion is an anomaly that is as natural and that has as much right to exist as heterosexual love. This position has been taken from Plato until our own day and is in close accord with their way of thinking.

“If one will only consider the pleas of the homosexuals with open mindedness, one cannot help agreeing with them. That a man should be a man, and a woman a woman, in order that the perpetuity of the human race may be assured, is evidently the desideratum of humanity. But it is not absolutely essential that every man should wish to have relations with a woman and vice-versa. If one thinks about it, one cannot help concluding that humanity will not gain very much from such a state of affairs. It is necessary only to suppress prostitution, to stamp out syphilis, to abolish extortion and restrain the sexual excesses which lead to chronic and acute diseases.

“Then things will be different. In what respect is a homosexual who curbs his desires, who devotes his life to bettering the lives of his equals through studies of great importance, a pervert who falls in love with a wise, honest and sober man, in what respect, it may be asked is he more degenerate than a man who, poverty-stricken, gives his unhealthy wife a baby every year? How is the homosexual who has young lovers more degenerate than a man who fails to enter into a legal union and content himself with adultery or with seducing young girls and making them mothers?

“It is preached everywhere that all citizens must multiply for the strength of the State, but it would seem most important to reconcile the conserva-

tion of the race with that of the individual. What does one find in the population of States? Madman, epileptics, invalids, drunkards who reproduce themselves and who cannot be wiped out. In any case, a man has a right to sexual pleasure. He can have children with impunity, either in marriage, or without benefit of clergy. On the one hand, if a man is chaste, he is ridiculed, and if he has a sterile and abstemious sexuality, he will be attacked as immoral and scorned as an object of shame."

To sum up—the German homosexual who is not guilty of sodomy, or of the seduction of young boys, and who do not encourage male prostitution, does not have to consider himself a menace to the progress of civilization. He has the right to think himself a better citizen than the depraved husband, the bold seducer, the despoiler of little girls, the bully or the braggart. If he is a chaste and intelligent person, he has the right to congratulate himself of being relieved of the cares of marriage and free to devote himself to science, or to art, or to some ideal.

For some years there has been an English law which has declared all homosexual acts, performed anywhere, by anyone, and in any manner, serious offences; this law has increased the payment of hush-money and has not lessened homosexuality.

The official English morality persecutes homosexuality with an exaggerated zeal and hatred, which are both absolutely characteristic of the hypocrisy of Albion. Everyone in England recognizes homosexual passion. Everyone knows those who are subject to it but no one speaks about it.

Even the loosest and most indulgent type of morality would have condemned Oscar Wilde; nevertheless public opinion has supported him, upheld him, maintained him; Oscar Wilde has been encouraged and tolerated by English society. He was completely perverted, and, under the control of his vanity and audacity, he led the most flagrant life that any one can imagine. How was it that so complete and prolonged an impunity gave way all at once?

Oscar Wilde made people laugh; he amused young women and men. He became a sought after person and boasted of his egoism and his wickedness, his vanity and his inconstancy, of all his vices.

After Wilde's arrest, numerous letters were found in his home which talked about "a love which one did not dare to name". At his trial, when asked about this love, he answered: "This love which one does not dare name is the passion of an older man for a younger man, the love of David and Jonathan, the love on which the philosophy of Plato is based, the love of Michael Angelo and of Shakespeare in their sonnets, the love that I bore for Alfred Douglas. It is a love which this epoch does not understand, a love which is exposed to such calumny that one does not dare speak of it. Yet there is nothing unnatural in it. It is beautiful, it is admirable, it is intellectual, this love of a man who has already lived his life for a young man for whom joy and hope are just beginning."

The trial of Oscar Wilde proved with all its evidence that everyone, even the judges, were trying to make the guilty seem innocent, at least on cer-

tain points, that it was attempted to safeguard traditional English prudery.

Oscar Wilde was condemned to two years at hard labor.

It was at this famous trial that a professional pederast appeared, Alfred Taylor, and that Wilde confessed that he knew him and had often been at his house where he had met young men, never women. The year before, Taylor had been arrested on a charge of pederasty but he had been released.

Taylor was a man of thirty-three and had been educated at one of the outstanding English colleges. At the age of twenty-one he had a fortune of more than a million francs. The police were already familiar with him. He lived in a little street in Chelsea where he had an apartment of four rooms for which he paid 75 francs a month. He cooked himself. His rooms were richly decorated and heavily perfumed. The sunlight was never permitted to penetrate the apartment.

At his house were found a blond wig, women's stockings, many pairs of pantaloons with slits instead of pockets, the professional's outfit! There were always young men ranging in age from sixteen to twenty at his house, who called themselves by very sweet names and who shared his bed, sometimes for a night, sometimes for weeks.

In England it is the rule to express the strongest sort of friendship by a handclasp; masculine shyness precludes any other public manifestation. It is forbidden to be more expansive, no matter what the situation. It is the thing to ridicule all foreign nations who are accustomed to demonstrate

friendship in other ways and many equivocal observations are made on the matter.

The English people have a fear of public opinion and will lie to safeguard the good repute of their country or of a compatriot. A man who scorns virtue, who preaches and practices vice, will be pardoned on one condition, that he does not say his vice is English. If this vicious person, this immoral being acts badly, he will be pardoned if he can prove that his turpitude comes from Greece, Rome, France, Italy, or the Orient. England cannot be perverted, but that which is English in him can be perverted. If one ignores the widespread gossip in the English world, one would be astonished at the terror every English person feels at hearing of the most innocent things. Actually homosexuality is extremely widespread in England, everyone knows this is a fact, but no one will speak of it. It is in England that men have the greatest fear of public opinion, seems to ignore it most, and where homosexuality has always been an important factor.

Do you want to know what was thought in other times about homosexuality and how the English and German publicists deceive themselves in denying that this vice was known among them and is still prominent. Listen to what Madame, the wife of Gaston, the homosexual, the sister-in-law of Louis XIV said in a letter dated September 3, 1708.

“Do you believe, my dear Amelia, that there are only a few bad people with the same tastes as the French? If you really think so, you are deceiving yourself. The English people are as depraved and behave no better. You amuse me greatly when you

imagine that this sin does not exist in Germany. Believe me, the Germans are also well-learned in this art. If Charles-Louis had not been present, the prince of Eisenbach who died in Hungary, would have killed prince Wolfenbuttel. The latter wished to violate him and the other was not willing. Charles-Louis has told me that all Austria is infested with similar vices.”

CHAPTER XIV

UNISEXUAL ANTHROPOLOGY

Chevalier has said, "Homosexual vice has existed from the earliest times. In our own time we find it among the most primitive people as well as among the most highly civilized nations. Everywhere men reach identical results. When it comes to vice, they have no need of instruction and contamination is unnecessary for the principle of evil dwells with themselves."

Thus, as far back as one goes in the ages, homosexuality is discovered but it may be asked whether it was always practiced through sodomy or through other forms of perversion. It is unquestionable that the oldest documents are full of references to male prostitution, to pederastic orgies, but one cannot draw from these the conclusion that sodomy was the only form of homosexuality. Buccal or anal coitus aroused greater attention because it was consecrated, honored, practiced almost religiously. The worship of Baal and Moloch among

the Hebrews was nothing more than male prostitution.

In China there is more pederasty than in other countries. Children are brought up for that very purpose and passive pederasty is in the same position as feminine prostitution; but sodomy is not necessarily the goal of homosexuals. The same difference must be drawn between those who wish young boys and those who wish adults as in Europe, except for the fact that sodomy is practiced there more generally as a matter of custom and has no connotation of violence, as in Europe.

There is not a race nor an epoch which has not practiced homosexuality. What is most extraordinary is the fact that everywhere can be found a great number of famous men, many of the illustrious figures of history who have practiced homosexuality without any destruction of their brilliant qualities or any enfeeblement of their genius. The cases of Caesar, of Leon X, of Frederick II, of Cambaceres and others prove this fact, according to Chevalier. The fact is also demonstrated by Dante who, in the XV verse of the Inferno, has commented on the brilliant minds of homosexuals.

On the other hand, there is nothing to prove that vice is more widespread in our times than in any other period. Despite the licentiousness in our large cities, our modern civilization, as Doctor Lacassagne has remarked, will have much to do before it can reach the degree of depravity achieved by the Greek and Roman societies.

Chevalier also says: "We see that homosexuality is found at all times and in all places, at all ages as in all kinds of society, whatever may be the

ethnic type, the religion, and the ethical creed. It can be neither monopolized nor circumscribed. Thus, it is impossible to speak of it, as some wish to, as the unique product of a highly advanced type of civilization, a deliberate invention of the higher races. Humanity has neither invented it nor perfected it. From the first conception the sexual instinct was given all the possible natural and artificial feelings and ever since the cave age there was nothing more to be added to it. Societies wane, religions disappear, social conditions are modified, only the primary wickedness, the homosexual and heterosexual sexuality of man remains forever and is everywhere the same."

Those writers who have been interested in homosexuality have devoted much attention to the perversion of man and rather little to the perversion of woman. I have treated both, as is evident in the preceding chapters. Inasmuch as Chevalier who produced a remarkably brilliant history of perversion has similarly neglected to speak of the feminine pervert throughout humanity, I shall speak of it.

Practiced at all times, perverted love among women has been the custom, in a more or less open fashion, in all the countries of the universe.

In almost every way, the method of love among women, whether they be from Greenland, China, Turkey, or India, is very much the same; the difference lies particularly in a difference in mentality, in the way of imagining and accomplishing the act.

In Africa there are tribes where the mother masturbates her daughter. Among other tribes,

sexual caresses are permitted among little girls who bestow them unconcernedly in public. This stops at the coming of puberty.

In India, when a girl has reached the age of twelve with no apparent signs of puberty, it is thought that she is under an evil spell which lesbian practices can conquer. As a matter of fact the remedy is excellent for the undeveloped sexual organs quickly reach a state of erethismus under the amorous caresses and puberty arrives.

In the moslem countries, lesbian love is regarded so indifferently by men that it does not even arouse their interest. Some husbands even close their eyes to the sterile caresses which their wives beg for from the eunuchs who are supposed to guard their virtue.

In certain districts of Persia a young girl is not thought ready for marriage unless, at least six months earlier, a skilled woman has introduced her to passion, in theory and in practice, although she has left untouched the narrow tabernacle which the husband alone has the right to penetrate.

It is not the mother who takes care of this interesting factor in the education of the young virgin, but a woman friend. These people can be either slaves or great ladies who are flattered at this tribute to their skill and are really moved by it, and gladly consent to play the role of initiator into sensuality.

In Sweden lesbian love is greatly widespread among certain classes of society. In the sophisticated world, it is openly practiced; among the middle classes, it is spoken of sotto voce, and people

laugh indulgently at it when it is practiced by young girls. On the other hand, married women who indulge are severely criticized.

In South America, onanism is very common in women and the use of artificial instruments is very widespread.

In Spain, households of perverts are very numerous among the lower classes and the woman homosexual with a virile character who has a companion is looked at with a certain admiration; on the other hand, the woman who yields to the desires of the homosexuals are treated with scorn, and there is little credit attached to the man who becomes the lover of a girl who has permitted herself to become the loved one of a homosexual. Many dancers are called female don Juans and their title awakes the desire of men who are flattered when permitted to introduce them to natural love.

In England, feminine perversion is common among all sorts of people. In the case of inveterate lesbians, their joys are usually intensified by flagellation or alcoholism.

As in every matter that is related to vice, the hypocritic Albion does not yield up the secrets of his customs to strangers. Nevertheless, after having lived in England for several years, one is convinced that female perverted love, practiced with the utmost of cynicism and sometimes with a crudeness and brutality that is extremely distasteful, exists in all classes of society, just as much in the highest classes, as in the middle class and the lowest classes.

CHAPTER XV

HISTORICAL UNISEXUALISTS

In England, in 1631, there were three famous victims of homosexuality of the maddest kind that is imaginable: Lord Audley, Fritzpatrik and Brodway.

Lord Audley was accused of having forced one of his sweethearts to violate his own wife and of having committed acts of sodomy. This noble lord was the father of a son who was already grown up when he remarried in order to satisfy his erotic manias. Even more than his homosexual tastes, he loved to see others perform intercourse. He took to his house Blandina, a prostitute who enjoyed herself with the favorites of her lord in his presence.

Lord Audley married his daughter off to Amptil, a page whom he had possessed for eight years and to whom he gave nine thousand pounds sterling. The Lord forced his daughter-in-law who was only twelve years old to sleep with Henry Skipworth, a poor Irishman who received five hundred pounds

yearly. Lord Audley advised the young girl to make herself free with Skipworth since her husband did not love her. She fell in love with the young man and he returned her love. Since she was so young, the Irishman would have been satisfied merely with her affection, but the lord insisted, made him make many attempts without success, made him use oil and finally succeeded in accomplishing the act.

Lord Audley also wanted Skipworth to have relations with Lady Audley and made him sleep with them, but the poor favorite was afraid of committing some new crime and only had exterior intercourse with the countess, that is, the orgasm took place on the lady's abdomen.

At the trial, the Countess testified that, the day after the wedding, Lord Audley made Amptil come close to their bed and spoke lasciviously to him. He assured the countess that the body of a wife belonged to her husband and that she should love Amptil, as much as she loved him, her husband, and that if she slept with him or any other man, the husband alone was responsible for it.

She also said that the Lord made Skipworth come into the nuptial chamber all naked and that there followed a review of his virility and that of the servants. He made her take part in this examination and lavishly praised those who deserved the prize in these obscenities.

One night the Lord made Brodway come into their bed and seized one of her legs and both her hands, while the favorite ravished her.

Laurence Fritzpatrick testified that Lord Audley had often had relations with him and had

caressed him and that this was the way the Lord played with all his favorites. Fritzpatrick admitted that he had returned the Lord's attentions in the same fashion.

Fritzpatrick was hanged for his homosexual acts with his master. Brodway was hanged for his violation of the Countess. Lord Audley was executed. He was adjusted guilty on 42 counts, 27 for rape, and 15 for sodomy.

In 1822, Percy Jocelyn, the Bishop of Clogher, was found with a soldier in a cabaret in Westminster at the moment when they were about to commit sodomy. Sufficient proof of homosexuality was found in the posture of the Bishop and he was congratulated on not having had the opportunity to finish the act as he would have had his head cut off for the offense. Homosexuality, without sodomy, was not considered a perversion. The Bishop spent the rest of the night at his prayers and the next day he had to pay a fine to obtain his liberty.

The soldier remained in prison, the bishop left England. He was acquitted of the charge.

The thing that is most amazing is that the Bishop had the audacity to arrest a person who accused him of homosexuality and publicly whipped this unfortunate creature.

The brother of Louis XIV, M. Philippe d'Orleans was one of the more famous homosexuals. He was married twice and had children by both his wives. He was effeminate and had no mistresses.

Madame de Lafayette said of him: "His tastes were as similar to those of women as the tastes of the king were different from them; he was handsome and well formed, but his beauty was more

suitable to a princess than to a prince; he took great care to have everyone admire his beauty.

“At this time the count of Guiche was his favorite. He was a young man who was very handsome and likeable, brave, bold, and dignified. His familiarity with the house gave him entree to the prince at any time. He used to see Madame in all sorts of positions. Monsieur took pride in making him admire her charms and finally he exposed himself to a danger that it was almost impossible to avoid. . . .”

Then the brother of the king had as his favorite the Chevalier de Lorraine, Madame was very jealous and had a temporary separation from her husband.

Madame D'Angleterre, the first wife of Monsieur, died, it is said, of being poisoned.

The second wife of Monsieur, the mother of the Regent, wrote the following in June, 1717.

“I was very glad when Monsieur slept apart from me after the birth of our daughter for I never liked his way of making children. When his Highness asked me about this arrangement, I answered: Yes indeed, on the condition that you do not hate me and that you will continue to feel a little kindness toward me.”

October 11, 1720

“Monsier was always pious and he once made me laugh. He always brought to bed a chain from which hung several medals with which he prayed before going to sleep. When this was done I heard much noise caused by the medals as if he were moving them along under the covers. I said to him: God forgive me, but I think you are introducing

your relics to a country that is foreign to them. Monsieur answered: Be quiet, go to sleep, you don't know what you are talking about.

"One night I got up very softly and swung the lamp around so that the bed was illuminated and, at the moment when he was moving the medals, I seized his arm and cried, 'Now you can't denied it.'

"Monsieur began to laugh and said: 'You who have been a Huguenot, you do not know the power of the relics and images of the Virgin Saint. They protect from all evil the parts that are touched by them.' I answered: 'I beg your pardon, but you can hardly persuade me that it is to honor the Virgin that you press her medals on the parts that are destined to destroy virginity.' His only answer was, 'Please don't tell anyone.'

On the third day of October in 1705, Madame wrote this strange note to her friend Amelia:

"Where have you been hiding, you and Louise, that you know so little of the world. If you are going to despise all who love men, you will find very few to love. There are all kinds of people. There are some who hate women like poison and can love only men. My lord R. is an example of that type. Others only love children ten or twelve years old, others young peope about seventeen yearls old. The latter type are most numerous. Others love neither men not women and enjoy themselves all alone, but they are very few."

Oscar Wilde was a devotee of buccal coitus, a fact that was brought out at his trial. This homosexual has already been discussed in this book and it has been seen that people tried to make him appear a sick person rather than a criminal. But

one of the judges openly declared that if people who could afford separate beds slept together, of their own choice, only the worst conclusions could be drawn from such a situation.

Oscar Wilde called himself innocent. He was interested in all sorts of sexual perversion. He loved to speak about them. He knew anecdotes about all London. Famous Lesbians fascinated him like sodomists. He called himself innocent but he tracked down others and said to his friends. "I do not believe that the people get more pleasure from these things than I do in speaking about them."

Unfortunately for him, many young people confessed at the trial that Wilde practiced buccal coitus and satisfaction by means of the thighs with them many times.

Oscar Wilde was a talented writer.

Wilde became acquainted with Lord Alfred Douglas, the son of the Marquis of Queensbury; the latter soon was convinced of his son's relations with Oscar and wished to destroy the affair. Passionate letters were written from father to son.

"The Priest and the Acolyte," such is the title of a novel by Oscar Wilde from which one can judge the extent of his talent and his type of genius.

The acolyte, a young and beautiful child with the face of an angel, had avowed his love to a young priest one evening and tender kisses had been exchanged.

When they met in the sacristy the next morning, the child raised his flower-like face and the

priest, gently placing his arms around him, kissed him tenderly on the lips.

“My darling, my darling.”

This was all that was said, but the child returned his kiss with a smile of wonderful, almost divine, love, in a silence which seemed pregnant of more than mere words.

And that night, and many other nights, the priest, his face pale and weary, would draw the curtain over the crucifix and would gaze at the beam of the pale moonlight of summer falling on a crown of golden curls, the vision of frail limbs dressed in a long night gown which only added to the grace of each movement and the pure marble of the little feet that pattered to him.

There, at the window, one night after the other, he awaited the loving arms of his dear one around his neck and the blissful look of the child as he showered kisses upon him.

The light of the moon was pure. The light of the moon was magnificent. The cool air of the night was perfumed by the flowers that grew in such abundance in the little garden.

But in the little chamber of the priest, the curtains were tightly drawn against all the beauty of the night.

The child was seated on his knees, his arms tightly drawn around Ronald's neck, his golden curls close to the red hair of the priest . . . Someone knocked at the door.

They heard nothing.

The door opened and there appeared before them the tall outline of the rector.

Nothing was said, but the little one clung more

tightly to his beloved and his eyes grew large with fright.

“It is better that you go, Wilfred” said the priest.

The two priests remained silent while the child slipped out through the window.

“So this has happened,” said the rector. “The rumors I heard were only too true. Oh, God! Is it possible that this thing has happened here, and that it is my duty to reveal your shame, our shame?”

“Is it possible that it must be I who shall give you up to just rightful punishment for your crime.”

The young priest did not try to justify himself. He asked only that the rector permit him to unburden his heart.

“I was always very different from other children. I never liked their games. I was little interested in those matters which seem to absorb children. It seems to me that I had little joy in my childhood. I always had an indefinite aspiration to something, a vague something which hardly seemed to have form, that I could scarcely understand. My great desire was to find something which would satisfy me. Sometimes I was tempted to sin. All my childhood was soiled, polluted, by the contamination of sin. Sometimes even now, I believe that there are sins more beautiful than anything else in this world. There are vices which are destined to tempt him who values beauty above everything else.

“I have always sought love. Many times have I been the victim of an excess of passion. I thought I had found my ideal innumerable times. And innumerable times has the sole purpose of my life

been the attainment of some one's love. Often my efforts were crowned with success; each time I finally realized that, soberly considered, my success was valueless.

"During my lifetime no woman has exercised any attraction for me.

"Don't you see that men differ greatly among themselves?

"You think that we are all the same, that it is impossible that our natures, our temperaments, are entirely dissimilar. No one wishes to see the truth. Everyone reasons from a false law. How can the deductions be just when the premises are erroneous? A law which is laid down by a majority of people of the same temperament restrains the minority only legally. Spiritually it is no constraint. What right have you, or any one else, to tell me what is and what is not a crime?

"This is what I say to the majority of you. For all Christians in general, conscience is only another name for the cowardice that makes them fear the power of convention. In the eyes of God, my soul is without sin; but in your eyes and in the eyes of the world, I am guilty of a horrible crime, horrible because it is opposed to convention . . ."

The two lovers took poison on the steps of the chapel to avenge themselves on a world which failed to understand such a love







